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No. ....

RESERVE  
STORAGE





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THE  
MISSIONARY HERALD.

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THE receipts for the first two months of the financial year are favorable, as compared with those of the corresponding months of the preceding year, being an advance from donations of about \$9,000 and from bequests of about \$14,000, a total gain of about \$23,000. The point toward which all interested in the present hour of missionary opportunity should now aim is that of a marked increase in donations from churches and individuals. A few special pledges like that from the Eliot Church, Newton, Mass., of an extra \$5,000, would give an impulse just now at the beginning of the year which might lift us to a permanent increase, which our missions so much need, of an additional \$200,000 a year. Let us devise "liberal things" in this direction, with the expectation of success, looking to Him who is the Leader of our hosts and who is bidding us in the most impressive manner to "go forward."

THE American Board Almanac of Missions for 1890 is in course of preparation, and will be ready for sale early in December. Many persons are using this Almanac on Christmas and New Year's, sending it to their friends with the good wishes of the season, and in not a few of our churches some generous friend is placing the Almanac in each pew, believing it to be a most compact and attractive argument for missions. It ought to be in every household for frequent reference during the year, and then be preserved as a memorial for years to come. See the advertisement on another page.

THE impressive sermon by Rev. Dr. Pratt, of Norwich, preached before the American Board at New York, and also the three papers read by the Secretaries, are now issued in pamphlet form, and can be obtained by all who apply at the Rooms of the American Board, 1 Somerset Street, Boston.

A WELL-KNOWN pastor in Connecticut sends us the following paragraph, which, contrary to our custom in connection with such utterances, we venture to print just as it was sent to us: "During the meeting of the American Board in New York, a remark was made to one of the honorary members by the editor of a leading scientific journal, who has also, perhaps as much as any other man, kept up with the march of public events, especially in the line of invention and discovery, that of all the many periodicals coming under his eye, none were more heartily welcomed and none more thoroughly read than the *Missionary Herald*. The reason given was in these words: 'Because no other magazine is so full of fresh, important, and valuable information, of a kind that I can get from no other source.'"

THE Minutes of the Annual Meeting of the Board will be found in an appendix to this number of the *Herald*. As we now write, the meeting at New York seems quite a thing of the past, and it is perhaps needless, as it certainly is late, to comment upon it. After reading the reports given in a score or two of the secular and religious papers, we venture to say that most of them have dwelt quite disproportionately upon the discussions which took place at two of the sessions, and have failed to give the rounded impression as to the meeting as a whole. This was perhaps natural under the circumstances, but the friends of the Board who were not present should know that, notwithstanding some warm discussions, the missionary character of the sessions was not seriously affected. On the contrary, it was a grand and inspiring meeting. The many addresses by returned missionaries, as well as by natives from Japan, India, and Turkey, were impressive, sometimes thrilling. No abler or more timely papers from the Prudential Committee were ever presented through the three Secretaries than those which were read on Wednesday forenoon. The sermon by Dr. Pratt and the addresses, from the welcome by Dr. Taylor to the farewell utterances of Drs. Virgin and Storrs, were of a high order, fitted to kindle and feed the flame of missionary enthusiasm. The hospitality of the friends in New York was most generous, and their arrangements perfect. Altogether it was a memorable and uplifting meeting.

As to the outcome of the Annual Meeting, it seems to be agreed on all sides that it was most hopeful for the future, and we cannot fail to recognize the gracious and overruling providence of God therein. The Board was led, without a dissenting vote, to recognize the letter of Rev. Dr. Storrs, in accepting the presidency two years ago, as a clear and correct statement of the decision it had already made, and of what it desired should be the basis of its future action. All parties having thus assented to a basis on which they can stand together, it would seem that the points which within recent years have caused so much discussion would hereafter find no place on the platform of the American Board. In view of the questions which had arisen, it was altogether proper that a Committee of Nine should be appointed to examine the methods of the past and present administration of the Board, and none will welcome such an examination more heartily than the Executive Officers and the Prudential Committee. The character of the examining committee gives assurance that its investigation will be thorough and fair. In the meantime we commend to all our readers a renewed and careful study of the letter of President Storrs, which has now been so cordially accepted as a basis for future action. We are sure that the more this letter is studied the stronger will be the impression as to its wisdom and the marvelous clearness and felicity with which its positions are stated — the same impression which was made upon the Prudential Committee and the Executive Officers, and was by them communicated to Dr. Storrs at the time the letter was given to the public, two years ago.

SEVEN of the twelve ordained new missionaries, sent out by the American Board during the last year, graduated from our theological seminaries in the United States: one from Hartford Seminary, one from New Haven, one from

Chicago, and four from Oberlin, one of whom took a fourth year at Andover. During the preceding ten years, from 1879 to 1888, sixty-nine graduates from these seminaries were sent out as follows: one from Bangor; six from Andover; thirteen from Hartford; eight from New Haven; nine from Union, New York; three from Princeton; three from Auburn; fourteen from Oberlin; ten from Chicago; and two from the Pacific, Oakland. Twenty-eight, an annual average of less than three, were from New England institutions, nearly one half of these from Hartford; and forty-one were from institutions west of New England, more than one half of these from Oberlin and Chicago. Fifteen were from Presbyterian institutions, New York, Princeton, and Auburn, several of them Congregationalists, all of them excellent men. Of the three men already appointed since the recent Annual Meeting at New York, two are from New Haven, and one from Oberlin.

WE have occasion to give thanks to God for the great good accomplished by the Swett bequest since it was received five years ago. It was then set apart by definite vote of the Board, not as a reserved fund for emergencies, as has been singularly asserted by some, but to be appropriated in a generous manner from year to year, "for a brief term of years," and thus to add so much to the increasing work abroad. The annual average appropriation from this bequest for the past five years has been a little over \$93,000, leaving about \$108,000 to be distributed, with whatever interest may be received from the same, during the next year and possibly one or two succeeding years. The same method was pursued in the distribution of the Otis bequest, which was received a little more than ten years ago, by the use of which, in this way, all our missions were substantially strengthened in both their educational and evangelistic departments, and by which also five new missions were commenced and have thus far, to a large degree, been sustained. This bequest also will probably be exhausted within three or four years, having set forward the enlarged work by that time so thoroughly that it will be carried forward, we trust, by the increased annual receipts. Toward this all the methods of the Board hopefully look. Let this present financial year add, if possible, \$200,000 to the regular donations from churches and individuals. See extract in this issue of the *Herald* from the Home Department Report, entitled "The Financial Problem of 1890."

IN response to the suggestions made in the March number of the *Missionary Herald* to Young People's Societies of Christian Endeavor and Sabbath-schools, naming certain special objects to which they might contribute, between thirty and forty responses have been received, and students and catechists have been assigned to these contributing societies. We gratefully acknowledge these gifts. We have some hundreds more of these objects, schools and scholars, preachers and teachers, which we should be glad to have assumed by Young People's Societies, or Sabbath-schools, or individuals. Some of the more enterprising Societies are planning by concerted effort to provide for the support of a missionary from the United States. For a circular respecting these special-objects, please address the Editorial Secretary.



OUR letters from Aintab since Mr. Christie left for Marsovan have been few and brief, but they indicate that the revival is still progressing, and that while the special services have ceased, the work has by no means come to an end. Dr. Fuller, writing October 1 of the opening of the college term with ninety students, says : "The spirit of the revival is still among us in quickening power, and our prayer-meetings are most interesting and full of hope and promise for the future." We learn from Marash that special services began in that city early in October, Mr. Jenanian aiding, and that daily meetings were being held, with some encouraging results.

PRINCIPAL MILLER, of the Madras Christian College, has an able article in *The Contemporary Review* for October, in reply to Mr. Meredith Townsend's article upon "Cheap Missionaries," to which we have heretofore referred. Dr. Miller finds little to controvert in Mr. Townsend's conclusions, but he corrects some statements as to fact. His principal point is that in Southern India the *proportion* of missionaries who devote themselves to educational work is much less than has been asserted. He states that out of 367 English and American missionaries in Southern India only forty-one, or at the utmost forty-six, could be called "tutor missionaries." One eighth of the force is certainly not a large proportion to be devoted to this most important branch of missionary service. It is admitted that in the higher schools the conversions to Christianity are not numerous, but Principal Miller affirms that these schools are surely bringing a better day in India. As to their results, he says : "The educated men, or a large proportion of the educated men, in Southern India have come to set before them as the true model of life a not altogether distorted pattern of practical Christianity. They estimate rightly the moral fruits which Christianity produces, or tends to produce, in Christians. But as yet they have not generally learned that a living Christianity is the only tree on which such fruits can grow. At present they are for the most part struggling hard to believe that Hinduism, in some amended form, will produce all the fruits which they have learned to value. They are trying to read as much as possible of the truths and the spirit of Christianity into Hinduism. Of course the attempt is foredoomed to disappointment. But it is an attempt which it is natural for Hindus to make at the commencement of their religious awakening. It is an attempt which is a proof of their sincerity; and it seems to be a necessary part of the divine training that they should discover its futility *for themselves*. Thus, setting mere excrescences aside, the present state of feeling is at bottom a proof that the process of transition through which India must pass is going on healthily."

HERE is an encouraging pastoral word from the correspondence of the Home Department : "I am sure you will be glad to know that — church is growing more generous. We are not wealthy and so none of our contributions are very large, but they are growing larger. We always give two collections a year to the Board, and they average less than \$50. Yesterday we took our regular October collection and it reached \$300. In 1887 we gave \$54.57. In 1888 we gave \$87.64. In 1889 we have given \$389.04. I wish that all our churches could follow our example and multiply their last year's contribution by four."



OUR readers will recall the presence in this country some six years ago of Mr. P. C. Mozoomdar, who subsequently became the successor of Keshub Chunder Sen as minister of the "Church of the New Dispensation," and who, while in the United States, published the volume entitled "The Oriental Christ." Mr. Mozoomdar has been the acknowledged leader of one of the three "Somajes" into which the original Brahmo-Somaj has been divided on account of internal dissensions. These Somajes have not prospered in recent years, and Mr. Mozoomdar's paper, called *The Interpreter*, established as the organ of the organization, has now died, and in reference to this Mr. Mozoomdar says: "In March, when *The Interpreter* was started as a weekly, we said, We cannot hide from ourselves the fact that our beloved Church is in a course of steady decline, that the interests of spiritual life in the Brahmo-Somaj, as a whole, show a fearful tendency to relaxation. This, to our regret, we find becomes every day more and more true. Under this decline public patronage must decline proportionately." While deploring this disunion among the Somajes and the failure of his own scheme, Mr. Mozoomdar does not agree with those Englishmen who sometimes speak of missions as a failure. He says: "The Christian missionaries are not slow to take advantage of the temporary eclipse of the Brahmo-Somaj. Already we hear of renewed conversions to Christianity among the educated classes, and the fresh hostility which Christian leaders have begun to manifest to the ideals of our great minister has but one significance. Their organizing powers, their endless resources, their superior character and Anglo-Saxon energy, would be sufficiently formidable in any case." And it is especially impressive to find this thoughtful Babu, who sought in his "Oriental Christ" to modify, if not altogether to change, the ordinary conceptions of Christ's character and work, writing now, as he confesses the failure of his schemes, as though he had begun to realize that there was something in Jesus which he did not understand. "Christ is a tremendous reality. The destiny of India hangs upon the solution of his nature and function, and our relation to him. Let us not hide in darkness, and rest contented with random streaks, but place ourselves in open light, and solve the problem, 'Who and what is Christ?'"

A TELEGRAPHIC despatch by way of London reports the killing by the natives of Rev. E. B. Savage, a missionary of the London Society on Murray Island, New Guinea. Mr. Savage went to Murray Island in 1885, and the telegram states that some of the native teachers, of whom at last reports there were eighteen, together with the crew of the missionary's boat, were also murdered by the natives. The progress of the London Society's mission in Eastern New Guinea has been most encouraging within recent years, but the Western branch of the mission has not proved so successful. The natives of Murray Island are cannibals, yet it was here that, as we reported last month, the Christians gathered on a certain day and made an offering to the London Society of one hundred and fifty dollars for its work. Heretofore when native Christian teachers have been slaughtered, there has been a quick and eager response to the call for men to fill the vacancies. We trust it will prove so in this case. We shall wait with sad interest the full account of the cause of this surprising outbreak of savagery.

OF all religious systems based upon the idea that men are to be judged according to their merits or demerits, Taoism is the most exact in its details. It presents a scale on which all deeds, good or bad, are marked as so many points. Rev. George Owen, of Peking, gives the following illustrations: On the credit side: Giving a coffin to the poor counts 30; exhorting a mother not to commit infanticide, 30; saving a child from being destroyed, 50; refraining from beef and dog flesh one year, 5; destroying plates of obscene books, 300; preserving lifelong chastity, 1,000." On the other side demerits score as follows: "Loving a wife more than father or mother scores 100; drowning an infant, 100; cooking beef or dog flesh, 100; misusing written paper, 50; for publishing immoral books the demerit is measureless." All Taoists admit that even for the best of men the score is on the wrong side. And it is said of one of their good men who lived forty-seven years that his score stood 4,973 merits, and 298,000 demerits. Taoism offers no help to any one thus burdened with sin.

A TELEGRAM from London, November 4, reports the receipt of a despatch at Zanzibar from Mr. H. M. Stanley, dated Victoria Nyanza, August 29, confirming the previous rumors that the intrepid explorer is nearing the eastern coast, although it now appears that he will not come by Masailand to Mombasa, but by way of Mpwapwa. He is said to be accompanied by eight hundred people, among whom are Emin Pasha and Mr. Casati. It is stated that Emin Pasha was made prisoner August 18, 1888, his troops having revolted and the Mahdists having invaded the province. Wadelai is in the hands of the insurgents. This is sad news and indicates the return of the province, which Dr. Emin has governed for ten years so heroically and well, to barbarism and misrule. The despatch is provokingly meagre, and we cannot but hope still that the collapse of good government in the interior of Africa is not so complete as this report would indicate. It is thought that Mr. Stanley may reach the coast in January or February.

WHATEVER some in Christian lands may say about the want of success of foreign missions, the people in the lands to which the gospel is sent recognize their power and prosperity. A native newspaper of India, *The Hindu*, while affirming that the conversions to Christianity in India are not numerous, yet says: "In politics, in religion, and in religious and moral and social development we have entered, or are entering, upon a new era of transformation under the quickening influence of the West; and it is the highest glory of the missionary that he has contributed no small share to this upheaval of a nation of 250,000,000." While claiming all this, the missionaries also affirm that the work of conversion is progressing in a most cheering way.

REV. DR. ASHMORE, who has for a time been serving as corresponding secretary of the American Baptist Missionary Union in the Home Department, has recently decided to return to China, where he has been a most effective missionary for many years. The claims of the work abroad seem to him to overbalance those of the important work he was doing at home, and he has decided to go back to Swatow, from which point he will supervise the missions of the Baptist Union in China and will also give attention to its work in Japan.

*The Gleaner*, of Calcutta, reports that recently in the Albert Hall of that city there was held a meeting of a club of students, at which two native gentlemen, one a Hindu and the other a well-known native Christian barrister, made addresses to between four and five hundred young men, who vigorously applauded both the speakers. The Hindu spoke vigorously of the degrading character of popular Hinduism, especially denouncing child-marriage and the disgusting rules of caste. The Christian attorney, among other admirable utterances, asked, "Why do you fight shy of religion? You have your discussions on all kinds of subjects and you ignore Him without whose blessing your work must be in vain. You seek to be moral and good, but which is the higher title, to be moral, or to be a child of God? How can you be good and dissociate yourself from the Source of all goodness? It is not possible for you to be moral men without God. Let it not be said of any young man in this city that he has no religion, that he lacks the staircase which unites heaven and earth and brings man into communion with his God." These students, whether ready to follow this counsel or not, were quite ready to applaud the utterances. Such truths are uttered in the ears of multitudes of India. May the Spirit of God make use of them for the regeneration of that mighty empire!

THE last health report from the West Central African Mission is cheering, and the mission is rejoicing in the arrival of the recent reinforcements. We call attention to the fact that, inasmuch as there are now two stations in the territory of Bihé, the station which has been heretofore called by the name of a kingdom, where Mr. Fay and Mr. Sanders have resided, will be hereafter called by its local name, Kamondongo. Chisamba, the station of Mr. Currie, also in Bihé, is thirty-six miles northeast of Kamondongo.

A REMARKABLE record of progress in the Telugu mission of the English Church Missionary Society is given in the *Intelligencer*: The total number of Christian adherents within this mission in 1849 was 65; in 1859, 177; in 1869, 1,726; in 1879, 3,998. It thus appears that from 1869 to 1879 the Christians had multiplied at the rate of about 131 per cent. From 1879 to 1888 the increase has been at the rate of 121 per cent., giving a yearly average of 475. This record suggests what may be done in India in the coming years.

It is many a year since an issue of the *Missionary Herald* has been sent forth without containing some letter from Japan. For one month our brethren there are making rather than writing history, but we know that their work is prospering, as the record of coming months will doubtless show. Just now there is in the politics of Japan a marked increase of the feeling against foreigners. Much opposition is shown to treaty revision on the ground that the provision for the employment of four foreign judges is derogatory to Japan. It is reported that several leading newspapers have been suspended on account of their violent utterances. While there may be some local disturbances, it is not believed that the Government will yield to the popular clamor or withdraw from the position it has taken in regard to treaty revision.



## THE BITHYNIA UNION — A QUARTER OF A CENTURY.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

THE *Missionary Herald* for December, 1864, gives an account of the organization in Broosa, in the month of September of the same year, of a native ecclesiastical body, called "The Union of the Evangelical Armenian Churches of Bithynia."

In September of the present year the same body held its regular annual meeting in the same city of Broosa, and on that occasion fittingly celebrated the twenty-fifth anniversary of its formation.

To the missionary who was present on both these occasions, the changes witnessed in these twenty-five years, both in the Union itself and in the field which it represents, seem worthy of public mention for the encouragement of the friends of the Board.

This ecclesiastical body, now called the *Synod* of Bithynia, though with only slight changes in its fundamental principles, has grown from weakness to strength, and now covers the territory of the three stations of Constantinople, Nicomedia, and Broosa, and includes, besides, the Evangelical Armenian churches of Smyrna and Istanos. The growth of the Union appears:—

1. In the number and character of the ministers now belonging to it. At first not a few pastors and preachers, particularly those of Constantinople, held aloof from the Union, and at its organization there were present only two pastors, one preacher, and three delegates; and these ministers and brethren felt their weakness so deeply that, at the close of the first day, during which they had discussed the question whether they had any right to be, they doubted the feasibility and the worth of any formal organization. On the morrow, however, hope revived, and a constitution was drawn up and accepted, and a program was prepared for a meeting the following year at Adabazar. During the past twenty-five years three pastors and one preacher belonging to the Union have died; but at present it numbers as members fifteen ordained ministers, eight licensed preachers, and three preachers who have not yet received a license. Of the fifteen ordained ministers Rev. Alexander Jejizian, of Adabazar, has had a continuous pastorate of over thirty years, nine others are either pastors or acting pastors, one is an editor, and one is distinguished both as a Bible translator and a preacher. These twenty-six ministerial members of the Union are, as a body, safe and practical men, sound in doctrine, able expounders of God's Word, and worthy to be the teachers and leaders of their people. For them we crave the earnest prayers and the fullest confidence of the friends of the Board. Besides the ministerial members of the Union there are sixty-three teachers and other helpers laboring within the bounds of the Union.

2. The growth of the Union appears in the number of churches now connected with it. Only four churches participated in its organization, while two others were at that time ready to join it, but now it numbers fifteen churches, with a total membership 1,117 persons, of whom 114 were received in 1888. Several of the churches are small, having been weakened by deaths and removals, but several others are mother-churches, having branches in neighboring villages and

exercising a special care for the same. In the number of churches above mentioned is not included the Evangelical Greek Church of Constantinople, which has eleven members. Within the bounds of the Union there are forty-three places for stated Evangelical preaching, with total average congregations of 4,254 souls. Connected with nearly every congregation there is a Sabbath-school supplied with lesson books of the International Series and with hymn-and-tune books in the Armenian and Turkish languages. By the aid of the excellent hymn-and-tune books great progress has been made in church music. Within a few years there has also been established in nearly every community a Young Men's Christian Association, and in some places associations for young women, and societies of Christian Endeavor. Grateful to God that within the bounds of the Bithynia Union there are so many churches and congregations supplied with the stated ministration of the gospel, we do yet very earnestly solicit the prayers of God's people that these churches may be quickened spiritually, that the sons and daughters of professed Christians may themselves come forward and confess Christ, and that the great body of nominal Protestants may become Christians indeed, and so form an efficient working force for the Master.

3. The growth of the Union appears in the provision made for places of worship and for education. Every congregation within the bounds of the Union is provided with a suitable place for worship and schools, save the Pera and Langa congregations in Constantinople and the Greek congregation of Sardoughan near Adabazar. Four places, namely, Adabazar, Broosa, Istanos, and Smyrna, have fine church edifices; ten congregations are provided with specially constructed and commodious chapels; nineteen congregations use as places of worship houses which have been purchased and fitted up for chapels; seven congregations use rented houses, and two congregations (in Constantinople) have the use, at present, of the chapels of foreign embassies. In twenty-four places there are parsonages, either connected with the chapels or detached from them. Many of the chapels have schoolrooms under them or connected with them, while in some places there are detached school buildings. Many of the older chapels were built before the Union was formed, but for chapels built and houses purchased and fitted up for worship during the past twenty-five years it is estimated that at least 500,000 piastres, or some \$22,000, have been expended. Probably one third of this sum was given by the native congregations, one third was contributed by friends in Europe, and one third by the Board. This does not include moneys expended on the Smyrna church, nor some \$10,000 which the Board gave nine years ago for the site of a church at Gedik Pasha, Constantinople.

The provision for education within the bounds of the Union appears in thirty-four common schools, four boys' high schools, three girls' boarding schools, and the Constantinople Home, with 1,634 pupils in all. This does not include the orphanage in Broosa — hitherto an independent institution, but now connected with the Union — with some seventy pupils. These schools are well provided with textbooks, published by the mission and sold at moderate prices.

4. The growth of the Union appears in the gifts of native Protestants.

During the period under review three churches have become self-supporting, and in 1888 the contributions of the churches connected with the Union for preaching, common schools, and general benevolence, amounted to 118,294 piastres, or \$5,211. This gives \$4.62 to each church member, or \$1.22 to every regular attendant on public worship. These sums are small in themselves, but they are large in view of the fact that there are no rich men and very few well-to-do persons in the Protestant congregations, while the great mass of the people are poor, and many are in need of charity, and the financial ability of the congregations has greatly diminished, owing to the general impoverishment of the country since the late Russo-Turkish war. But besides the above-mentioned sum there were paid, in 1888, for the education of pupils in the boys' high schools in Constantinople, Bardezag, and Broosa, and in the girls' boarding schools in Broosa, Adabazar, and Smyrna, and in the Constantinople Home, 316,329 piastres, or \$13,935, and of this large sum the Protestants within the bounds of the Union paid a very considerable part.

5. The growth of the Union appears in the improved tone and order and management of its meetings and in their spiritual results. Its presiding officers have learned to rule well and its members to speak decorously and to the point. Its meetings are conducted according to parliamentary rules, and the questions brought up for decision are usually referred to committees for consideration and report. During the recent meeting in Broosa various delicate and difficult questions touching individuals and churches claimed attention, and the patience and wisdom with which they were considered and decided were worthy of praise. Such success in the management of meetings and in the despatch of business is one of the happy fruits of the organization of the Union, and teaches us not to despise the day of small things.

The Union, however, combines both Presbytery and Conference — both business and edification. During the recent eight days' meeting in Broosa the Union gave a whole day to the hearing of the welcome news of the revival in Aintab, and to the consideration of the question, What shall we do to secure a like blessing? Sixteen ministers and delegates made reply to this question in short and pertinent addresses, in which they remarked that ministers should first awake themselves if they would awaken others; should take a very humble position before God; should give themselves to prayer; should recognize the solemn responsibility of those who stand between God and sinners; should be willing to pay the price of a revival in personal preparation for it and in the use of appropriate means; should recognize both the divine and the human sides of the work; should give much time to special labor with individuals; should show special sympathy for the weak and erring; should have strong faith in the power of God's truth; should give special care to the quality of their preaching, and should preach a positive Christianity, particularly man's guilt and need, God's love, Christ's willingness and power to save, and the mission of the Holy Spirit; and should exhort Christians to put away sin and give the world an example of living Christianity. To one who listened to these and other most excellent points made by the members of the Union it seemed that they had little lack touching the theory of revivals, and needed but the power from on



high to put their theories in practice. Even in Broosa the correctness of the views of the brethren was exemplified, for, by arrangement of the committee on religious exercises, fervent and effective sermons were delivered every evening, and the attendance was quite unheard of in Broosa, for the audiences, beginning with 200 souls, mostly Protestants, increased from night to night, till on the eighth and last evening some 450 souls, half of whom were non-Protestants, and included Armenians, Catholics, Greeks, and Turks, were present. At the close the members of the Union united in a fervent prayer that the Broosa pastor and brethren might take up and carry on the good work thus begun, and that the pastors and preachers in going to their homes might carry with them a fresh impulse, and in their isolation might comfort their hearts with the precious promise of the Master, "Where two or three are gathered together in my name, there am I in the midst of them."

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## THE FINANCIAL PROBLEM OF THE BOARD FOR 1890.

*[From the Annual Report of the Home Department.]*

Our financial problem for the coming year is substantially the same with that of a year ago, emphasized by another year's growth upon the missionary fields. Then we asked as a hearty freewill offering from the regular contributions of churches and individuals for an additional \$150,000, and although this sum failed to be raised, and the work, on account of this failure, has been to this extent limited, we hereby gratefully acknowledge the special gifts of those who promptly responded to the call and who did their part toward the enlargement. To-day we ask for the next year for an additional \$200,000, just about fifty per cent. above the nearly \$400,000 contributed during the year under review by churches and individuals, including the Woman's Boards.

Since the churches in our Congregational body now report a membership of 475,608, and the Sunday-schools a membership of 580,672, why should it seem a formidable undertaking for this host of Christian men, women, and children to raise during the coming year, as their freewill offering for the unevangelized of other lands, the sum of \$600,000? This would be but \$375,000 through the regular contributions of churches, individuals, and Sunday-schools, and \$225,000 from the three Woman's Boards. Should the Sunday-schools be moved to undertake to raise this entire amount, it would require an average contribution from each individual member, teachers and pupils, of only two cents a week. To this \$600,000 from contributions, should it be received, as we wish it might, we could then add whatever may come into the treasury from legacies, and also the comparatively small sum which can hereafter be taken from the rapidly diminishing Otis and Swett bequests, bringing up the amount perhaps for the coming year to what we so imperatively need, \$800,000. We should then be ready to move forward for the subsequent year possibly to the long-looked-for \$1,000,000. At any rate we can plan, and pray, and generously give in this direction. Let pastors and officers of churches, Sunday-school superintendents and teachers, Societies of Christian Endeavor, and Auxiliary Mission Circles take this mission-

ary trust upon their hearts with cheerful, systematic, well-planned effort, and the work will be accomplished, and we shall wonder that we lagged behind so long.

#### FIVE SIGNIFICANT FACTS.

Five facts, which need, in order to show their significance, only to be mentioned in connection, emphasize this call: (1) *The urgent request from all our fields for reinforcements, from some of them for large reinforcements.* Papal lands and the Pacific islands—six missions—need at least ten additional men and women without delay. Africa—three missions—needs twenty. Turkey,—four missions,—including a special appeal for our Arabic-speaking work in the vicinity of Mardin and Mosul, needs fifteen. India—two missions—pleads almost with “crying and tears” certainly for ten. China—four missions—presents an almost resistless appeal—the openings for promising work being so many and so providential—for not less than sixty.<sup>1</sup> And Japan literally importunes—every man and woman, with pipe and harp and trumpet, none of them giving an uncertain sound, as many pastors and corporate members can testify—for at least thirty-five during the coming year, eighteen immediately, the answer sometimes requested by telegram, and, we might almost add, the missionaries also to be sent if possible in the same way. They mean what they say in all these fields, every word of it. Indeed, they can find no words in a score of languages to express the intensity of their desires. It is only a moderate statement to make that our twenty-two missions require at this very hour one hundred and fifty additional missionaries and assistant missionaries in order properly to sustain and enlarge our present wide-extended work—no mention being made of several promising new fields which invite our entrance.

(2) *God's Spirit is so moving upon the young men and women of our land that offers of missionary service during the past year have been almost continuous, and they promise to be the same for the year to come.* As already stated in this report, fifty-two new missionaries and assistant missionaries have gone forth or are now on their way, a larger number than has been reported for any one year for more than half a century; while there are now on file at the Missionary Rooms applications, and letters pertaining to application, to be completed and presented to the next Prudential Committee, of nearly as many more; and these will accumulate every week. Surely we have abundant reason for special thanksgiving to God that the candidates for missionary service are so many and of such excellent quality.

(3) Now for a third fact, which is on the financial side. *There is already substantially pledged by the Committee for the coming year for the support of missionaries now on the field or on their way to the field, and of their connected work, at least \$25,000 beyond what the Committee can reasonably expect to receive from ordinary sources relied upon,—unless some special provision is made for this additional amount,—\$20,000 of this excess for Japan alone.* The Committee has felt almost morally compelled, contrary perhaps to what some may regard “prudential,” to move thus far in this direction, even before they could

<sup>1</sup> Twenty-eight for Northern China, seventeen for Foochow, twelve for Shansi, and at least three for Hong Kong.

present this report to the Board itself, to which they look for counsel and instructions as to the future.

(4) *The Regular Estimates already received from the missions for the coming year are \$50,000 beyond the amount suggested to them by the Committee as the maximum which could probably be granted for 1890 — while additional specific requests have been presented amounting to \$70,000.* Should these urgent requests therefore be all granted, the expenditures for the coming year would be increased by \$120,000 beyond those of the year under review, carrying up the total expenditure to over \$800,000.

(5) One more fact suggests itself : *There can be no forward movement to any considerable degree on any field unless assurances can in some way be given that there is to be a large increase in the contributions from churches and individuals during the coming year.* If these assurances can be given at the present Annual Meeting, accompanied by the tokens of the divine presence and blessing, we may reasonably anticipate a year of marked advance in all departments of the work, far beyond that of any previous year in the history of the Board. Possibly God has surprises for us, if we will but trust him, in the speedy outpouring of the spirit of enlarged benevolence, as well as of all other gifts, upon his waiting people. Let us accept the ancient word in its literal application, especially appropriate to the close of a financial report : “Bring ye the whole tithe into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

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## THE BASIS OF SOCIETY.

BY J. H. DE FOREST, D.D., OF SENDAI, JAPAN.

THE three great moral forces that have come out of Asia are Confucianism, Buddhism, and Christianity. It is deeply interesting to examine the ways these have taken to build up society through their moral and religious ideas.

Confucius laid the foundation of his moral teachings in what he called “The Five Relations.” These in the order of their importance he laid down as : The Relation (1) of Parents and Children, (2) of Lord and Retainer, (3) of Husband and Wife, (4) of Elder and Younger, (5) of Friends. Then he took this first relation and taught it with such emphasis and success that for over two thousand years it has been the basis of society, the one great social and moral force that has shaped the huge empire. It has given rise to ancestral worship and filial piety, out of which come those superstitions and that sacred nonsense that now seem to form the chief obstacles to the entrance of Christianity. Under this teaching, abnormally developed, parents have come to have unlimited authority over their children, so that to murder an unwelcome infant is not detestable, and to command the daughter to a life of shame to support her unfortunate or lazy parents is a right that parents may enforce, and when the girl heartily obeys, her praises are sung by all the neighbors. This Confucian doctrine has so pervaded Japan that I have heard of newspaper articles—here



extolling the filial piety of a girl whose immoralities are the source of the support of aged parents. In short, sin, if commanded by a parent, is no sin.

Obedience to parents then, insisted upon as the foundation of right society, is developed abnormally, until the results are most miserable caricatures of morality. A child may be shamefully disobedient while the parents live, provided he presents suitable coffins to his parents, and after their death has gilded tablets engraved with sainted names of the dead, and bows before them with offerings of rice and wine. Hence it happens that in the land where this one great doctrine of filial piety has been ground into the minds of the people for ages, there it is said that obedience is so rare that a loving, submissive child is a marvel, and disobedience so common as to excite no surprise whatever. We find that parents do not know what obedience is, and therefore they are unable to teach it. Even their wise and thoughtful men give the masses no better book than "The Twenty-four Obedient Children," which, indeed, has here and there an admirable story, but which for the most part is so exaggerated as to afford no proper incentive to right action. I do not say that in China there is no such thing as a right teaching of obedience. Foreigners should be careful how they "hunt holes" in a great civilization that has stood for ages. The sacred books of Confucius's country have many precepts that are well worthy of introduction into a Christian land, and many proverbs that will gradually enrich our Christian literature on the subject of obedience to parents. But what I affirm is, that this great teacher of social science, in mapping out the relations that exist among men and that govern our actions towards one another, made a grand mistake in taking that of parents and children for the basis of his teaching. No man, however able, can make that the foundation of society and of government.

Next comes Buddhism. In speaking of this, I restrict myself to Buddhism in Japan, which now is generally known to be very different from Indian Buddhism. In Japan this religion is so progressive that it cares little or nothing if it breaks from the past, both in history and in doctrine. It holds itself free to change its front for the better at any time, and to appropriate anything in another religion whenever it likes. This being the case, it is natural to see it adopt the clean-cut and all-embracing five relations of Confucius. But in accepting these, the Japanese took the liberty to dissent from the Chinese philosopher in the order of their importance. "Parents and children shall not be the foundation of our social structure; we will make that out of the relation of lord and retainer," they virtually said. And Japan has really made this relation as pervasive and influential in her national character as China has made filial piety the cornerstone of her greatness and perpetuity.

One can hardly read Japanese history understandingly unless he grasps this principle, that it is the abnormal development of this worthy doctrine of "lord and retainer" that has made her able to give to the world such barbarously heroic stories and such a ghastly code of military honor. Those sickening pages of *hara-kiri*—one shuts the book with a shudder, until he begins to see that there is a principle that bears noble men on and on to this terrible fate from which they do not shrink. One cannot stand by the grave of Kusunosuke in

Kōbe, and contemplate that warrior's self-control, his undying loyalty to the Tenshi, and his love of honor more than of life, and then blame him for disemboweling himself to save that honor. Suicide in our land is the act of a weak or wicked person, but out here it used to be the very height of brave action. And when Kusunosuke's child — a mere boy — had drunk so deeply of his father's spirit as to humbly request the privilege of committing hara-kiri with his father, all Japan rose to honor both father and son, and to this day divine honors are paid to them freely. Let any one read "The Forty-seven Ronins" in Milford's *Tales of Old Japan*, or Greey's most fascinating story on the same subject, and Japanese history will then be read with a knowledge of the motive that made Japan preëminently the land of noble suicides.

But while there is much to admire in the unselfish dying of some of Japan's heroes, the undue prominence given to this relation of lord and retainer gave an impulse also to horrid deeds of revenge. By this doctrine men dogged an enemy months and years, violating sometimes every obligation to parents and wives and children, that they might at last slay the enemy they hated. And Japan has placed such men on the god-shelf, where they share the worship of the 800,000 gods.

It would be too much to affirm that China's superstitious household customs are exclusively owing to the wrong direction Confucius gave society in his famous doctrine of filial piety. Nor would it be right to assert that the revolting deeds of revenge and suicide that so nearly fill the history of Japan are altogether due to the prominence given to the doctrine of loyalty to one's master. But it seems to me that the persistent attempt through long ages to make these two doctrines the foundation of society and of morals accounts, better than any other one fact, for their national character and their social condition.

Now if we take the Bible, we do not find these five relations laid down anywhere so clearly and connectedly as is done by Confucius. But the five are all there, and the very opening chapters of our Book give one of them as the basis of all society and of government. It is the relation of husband and wife, the woman made to be a helpmeet for the man.

It is at just this point that Christianity comes into antagonism with the social science of both Confucianism and of Buddhism. People in America can hardly realize what a shock it is to these Eastern peoples when they read in our Bible, "Therefore shall a man *leave* his father and mother and cleave to his wife." "What! leave parents for the sake of a woman, and make that the basis of society!" Why, it never occurred to those nations that any relation in which woman bore a prominent part could possibly be at the foundation of society. They are amazed at the honorable place given her by Christianity. Again and again I have stood before large audiences in the theatres of Japan, and have spoken on social science as taught by leading minds of Asia, and have as often heard murmurs of astonishment and also of assent that Christianity has the better of the other religions in this point. To be sure, the Japanese are too polite to contradict, and they not infrequently openly agree with a speaker while mentally disagreeing. But this fact remains, that they are, in large numbers,

even where the teachings of Christianity have no popularity, beginning to model their homes after the biblical idea, by giving to the wife the place accorded to her in the Book. They are beginning to see that to leave father and mother for the sake of the wife is the surest way of giving true honor to parents and of building up a pure home.

"But," they say, "what do you teach concerning the other four relations?" And there is no difficulty in satisfying them, by showing that the teachings of Jesus and of Paul give clear and reasonable precepts upon these relations of parents and children, master and servant, elder and younger, and of friends. It is strange that a wrong order in these divine relations should have given such national characteristics as are seen in China and Japan. It is a new proof of the superiority of Christianity that no mistake was made in placing the relation of husband and wife at the basis of a sound social system, and the leading position of this relation will account for much of the good that is found in Christian nations.

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## CHINA: HER NEW RAILWAY AND HER GREAT MEN.

BY REV. H. D. PORTER, M.D., OF NORTH CHINA.

"FOR China to return to the isolation of her past is a hopeless task. It only remains for her to assimilate so much of modern progress as will enable her to outwit her astute Western competitors."

These significant sentences are to be found in a recent memorial of the governor of the Che-Kiang province respecting the introduction of the railway. "I myself," he says, "was opposed to them at first, but when I came to Shanghai and saw the progress possible, I could not deny the sight of the eye." Transient travelers in China may see only her past, her isolation and decrepitude. The dominant official power, however, has faced to the future, and with fixed purpose has determined the commercial as well as the political equality of China with the great powers of the world.

The latest stage in that progress is the imperial permission to build a railroad from Peking to Han-kow, the great emporium on the Yang-tse River. The starting-point of this railway will be five miles southwest of the city, at a point where the imperial highway crosses the Hun River. Its course will then be, as proposed, along the plain within near view of the Western Hills to the nominal provincial capital, Pao-ting-fu; on to Chêng-ting-fu, where the imperial road branches off to Shansi; thence southward parallel with the highway into Ho-nan. The road will cross the Yellow River, touch perhaps Kai-fêng, the capital of Ho-nan, and thence cross the province to its terminus at Han-kow, 800 miles from Peking. The country to be traversed will have easy gradients, and will touch the very centre of the vast internal commerce of this rich and populous plain. From Han-kow other roads must at once radiate. A decade hence we shall see the beginning of the fulfillment of the prophecy of Li, the Viceroy: "Within fifty years China will be gridironed with railways." However amusing the arguments may seem which are presented as a concession to a really



ignorant and stubborn conservatism, the fact that the railway has been granted and the ablest leaders in China deputed to carry out the details is full of great significance.

It may be of interest to call attention to the several officials who represent the modern movement and determine its character. The Prince Chun, father of the emperor, head of the Foreign Office, chief of the Board of Admiralty, was once bitterly hostile, but since the French War of 1884, aroused to the new needs of his vast empire, and though an invalid, is devising ways to secure to his enthroned son that "Brilliant Succession" which the imperial title implies. The Marquis Tsêng, distinguished by his eight years of remarkable experience in diplomacy in England and on the Continent, is now a member of the Foreign Office, and second on the Board of Admiralty. The son of the most famous Chinaman of the past generation, he carries into his new duties the weight of a great name and of individual ability. By his influence he has opened up to competitive examination mathematics and physical science, on a par with the ancient and isolating Confucian classics.

Next to these nominal guides to the new progress, the task of planning and carrying into detail is committed to two men who are already widely known as of remarkable personal force and commanding ability. The two are Li Hung Chang in the north, and Chang Chih Tung, recently transferred from Canton to Han-kow for the express purpose of executing his own memorial advising the building of this line of road. Of the Viceroy Li, it is unnecessary to say more than to recall the fact of his having been for eighteen years the great commanding force at Tientsin, under whose wise and powerful guidance armies and navies, arsenals and technical schools, mines and railroads, diplomacies and philanthropies, have been developed and fostered. The providences by which this man has been led will appear still more noticeable when his biography, by a distinguished American scholar in the consular service, shall have been given to the world in two large volumes. To Viceroy Li has been entrusted the equipment and building of the northern half of the new railway.

Chang Chih Tung, author of the memorial accepted by the government, recently appointed to build and equip the southern half of the road, is not so well known abroad, but is greatly distinguished in China. From the point of modern progress it may well appear providential. "A phoenix nest" is the proverbial Chinese name for any place which is the birthplace of great scholars or officials. The home of the Chang family has sent forth five noticeable officials within a quarter of a century, one of them being a member of the Foreign Office. Chang Chih Tung rose to importance in 1875, very suddenly, from the scholarly position of the censorate at Peking. By a fiercely patriotic and scathing denunciation of Chung How, then minister to Russia, whose treaty of Livadia was deservedly decried, Chang gained a wide reputation. He was at once made governor of Shansi. His advent there was signalized by remarkable vigor in numberless reforms, especially in attempts to control the terrible opium scourge. The famine of 1878 brought him into intercourse with the missionary work. At his instigation a monument was erected to Rev. Albert Whiting, who died of famine fever at Tai-yuan-fu. There also he became

greatly interested in Western medicine, machinery, and physical appliances. So acceptable had been his vigorous administration that the government transferred him to the viceroyalty of Canton, second only in importance to that of Tientsin itself. His career there has been signalized by great patriotism and remarkable vigor of administration. His attacks upon the anti-Chinese American policy have given some special interest to his name for all Americans in China. It is to a man of such marked character, patriotic, and yet fully appreciating the possibility of industrial expansion, that the larger share of the new railroad building has been entrusted, for which purpose he has been transferred to the viceroyalty of the two provinces of Hupeh and Hu-nan. Han-kow, the southern terminus, is 600 miles from Shanghai, and an equal distance from the borders of Sz-chuen, on the lines of commercial union in the near future with the English systems of Burma.

The transfer of Chang to Han-kow brings into prominence again the Li family. Li Han Chang, an older brother of the northern viceroy, formerly a governor at Han-kow, but in retirement for some years, has been reinstated and appointed to office at Canton, taking the place of Chang Chih Tung. As if to complete the circle of progressive men, the uncle of the Marquis Tsêng has been the viceroy at Nanking for some years, and is in full sympathy with the progressive ideas of the younger and more incisive rulers at Tientsin, Han-kow, and Canton.

"Blessed be the railroad," says *The Indian Witness*. It is as providential as a preparation for Christianity as it is for civilization. The terrible toil of the workingman of China, with his wearying load upon his shoulder, or driving "his canny waggon," a squeaking barrow, through pitiful miles of dust and sand, is to give place to the untiring wheels of civilization driven by steam. A divine hand is guiding the alert and vigorous statesmen of China into courses they could not have foretold and cannot now estimate. We watch with patient hopefulness the converging lines of providential purpose, whether these be commercial, industrial, political, educational, or spiritual. They are bearing even inert China upward and forward. Great events demand great men. Great men secure great results. Great results are the purposes of heaven. Such is the Chinese philosophy. Spiritualize it and it is a Christian philosophy.

## Letters from the Missions.

### West Central African Mission.

#### KING KWIKWI'S "WAR."

MR. WOODSIDE reports that in the early part of the summer the two schools, one kept by Mrs. Woodside for the girls and another by himself for the boys, were in a prosperous condition. In the boys' school there was an average of fifteen pupils. He was greatly pleased with the way these boys took hold of the work, and writes:—

"I taught a number of terms in America, but I never had a more promising set of pupils, none that I hoped more from. The boys seemed so anxious to learn that it was a delight to teach them."

Early in July, Mr. Woodside went to the coast to bring Mrs. Webster to Bailundu. At this time King Kwikwi was at "war," and while on his way to the coast Mr. Woodside's porters were greatly concerned lest the king should be angry with them for leaving, especially as

they were to pass near the camp where the king and his followers were assembled. One morning while they were on their way three men came from the king's camp, which they had left the day before, warning the porters not to go further. 'You cannot go to the coast: the king will not allow it. You will be caught; they will tie you up: they will take your head off. They have lots of powder; they will shoot you,' etc. They asked me if I was going to the king. When I told them yes, they said: 'You must not go. The king is very angry. Don't go.'

"You can perhaps imagine what effect their story had upon my men. I never saw a caravan move off so quickly. Fortunately our camps were not together. Ours being a little in the rear they had to pass us, and I succeeded in stopping them, and sent for my headmen. It did not take me long to come to the terms they had proposed in the morning. But they were now determined to return to their villages. They however consented to remain while Tomasi and I went to the king; Moso with most of our boys remaining with them; I taking Bole with my bed, and Mguma with food-box. My tent had to remain behind. Last night I spent my first night in a native hut, and I have this to say: it was the most comfortable one since I started. With a fire in the centre we kept quite warm.

"This morning we came on to the king's camp. We had no serious fears, for we knew we were in the service of One in whose hand are even the hearts of kings. The king was sitting outside the camp, and when he saw me he was very much delighted, and asked if I was going to the coast. When told that our carriers were afraid, he at once delegated one of his men to go with us. He asked us to stay in camp with him, and has given us one of the best huts; I must needs remain here two days waiting for an American to have to put up with African delays, but I am learning to take even these patiently.

"The king has been here in my hut to visit me. He tells me what he would like from the coast. I have promised to bring him a tepoia net, ten candles, some matches, and he added a blanket. He had me write these things down. He may think of some more things before I go, but it will be optional with me whether to bring them or not."

#### KAMONDONGO, BIHE.

It should be borne in mind that Bihé is the name of a *kingdom*, and that within its territory are the two stations of Kamondongo and Chisamba. The former of these stations we have heretofore spoken of as Bihé, as it was the only one in the kingdom. Hereafter we shall speak of it as Kamondongo. Mr. Fay, writing from Kamondongo, July 23, refers briefly to a number of items. "First we had an eclipse of the sun, which began about 7.38 (June 28). Then a village near us was broken up because of the crime of some man who lived there. Señor Porto's house burned down with a complete loss to the old gentleman. Then the *osoma* went out on the war-path twelve days, only passing on his return this morning. He has plundered six villages at least, besides accomplishing the main object of his raid, to drive a son of a former *osoma* out of the country. Still, do not condemn this war raid too quickly, for the cause was the same that in days gone by in European countries has cost many a life and much treasure, namely, maltreating and binding a messenger of the king. The villages were plundered for one cause or another, but all for what here is considered good cause of war. Several of them were plundered because they spoke disrespectfully of the *osoma*. This *osoma* has a wen-like growth behind either ear, and for laughing at him for this, one village was destroyed.

"This month I have divided about equally between work in my study and work around our house, preparing for the return of the Sanderses. Last week I worked on an adobe chimney I am putting up, and next will work on the



walls, to see if we can do without cloth on our walls. There is a kind of mud here like clay which we may be able to use to make a fair finish to our walls. We hope to get into our own house by the last of September.

"The boys' school is about as usual, but the girls' school has come up finely. When Miss Bell came she took the boys' and my wife tried the girls' school. It was only a few days before she was able to get in some, and now she rarely has less than eight, and oftener ten or twelve. We are all very much encouraged over this feature of the work. The difficulty in getting the girls has been a great discouragement, but now they are apparently in earnest in their coming."

Mr. Currie from Chisamba sends an account of a long contention he had with the old king and his sons, who had proposed to settle so near him as to interfere with his water-supply. It seemed for a time as if there would be serious trouble, but happily the contest ended in the consent of these men to withdraw, leaving Mr. Currie in an undisturbed possession of the premises which had been assigned to him.

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### **European Turkey Mission.**

#### **OPPOSITION OF ECCLESIASTICS.**

MR. MARSH writes from Samokov:—

"You will be glad to know that during the first six months of this year each of the six churches in our Philippopolis field has received some new members. The total of new members is twenty-four. Ten of them united with the church in Yamboul.

"It is too bad that the clergy, and the exarch at the head of them, are openly opposing our work. It is partly from groundless fear, I think. They do not know what to do. They see that many in the nation are losing respect for them. They see the Protestants and Catholics working actively among the people. They know that the Protestants are gaining the respect of many worthy people. They think they must

do something; but they have gone to work in a wrong way. It is really the work of the exarch that measures have been taken to prevent all our work among the common soldiers and in the prisons. But when the chief spiritual head of the nation takes measures to prevent the circulation of the Scriptures and our good books in the army and in the prisons, he exposes himself to open criticism by many people who are not Protestants. We need great grace and wisdom to know how to show the clergy that we are not working against their interests, and how to answer their attacks in such a way as to increase in the minds of the thoughtful a respect for the essential and sacred in Christianity.

"Just now the government lends itself to the clergy as against us. It dealt very severely with the clergy some months since, and now it wishes to foster better relations. Some of the leading papers speak good words for the work of the Protestants, and advise the clergy to go to work for the spiritual good of the people as the best way to save themselves and the nation from Protestants. It is not to be regretted that something is bringing the people to think more on religious subjects, and to discuss questions of most serious concern for them."

Mr. Locke reports a generous movement by the church at Sofia in the matter of self-support. After having subscribed 36 £T. and feeling that it had done all it could, the church learned that it could not expect more aid, and to the surprise and delight of its members, as well as all of the missionaries, it increased its gift to 70 £T.

#### **ALBANIA.**

Mr. Baird, of Monastir, who has been much interested for the Albanians, reports a recent visit to Korcha for the purpose of familiarizing himself with the sounds of the language as well as to examine the situation. He regards this as a favorable time for beginning work among the Albanians, who, though divided between Moslems and Christians, do not manifest such bitter

hatred as is seen among the Bulgarian Moslems and Christians. Of Korcha and its people Mr. Baird says:—

“Korcha lies eighteen hours (say fifty-five miles by road) southwest of Monastir. It is on the recently completed highway from Monastir to Yanina. The road is well made, and goes through an exceedingly picturesque, mountainous country along the north and west shores of the beautiful Presba lake, the summer residence of the old Bulgarian kings, then rises gently between steep mountains till one comes to a place from which most of the Korcha plain (about eighteen miles long and from three to six broad), nestled among the mountains, is visible. Up to this point, Zvezda, the inhabitants are almost entirely Bulgarians. Beyond it, though the names of villages, hills, and localities are Bulgarian, the inhabitants, with the exception of two villages, are not Bulgarians, but Albanians, with an intermixture of Wallachs, the descendants of the ancient Roman colonies who still call themselves Rumanian. From Zvezda to Korcha is about ten miles.

“Korcha I found to be a city that has quite recently grown to be what it is. They claimed for it 15,000 inhabitants, about one fourth of whom are Moslems. One thing I could not but notice was the great difference between the houses of that region and those of Macedonia and Bulgaria. Whether in the small villages or in the city, the houses of the Korcha region were large and solidly built, and almost invariably of stone, and at least two stories high. I do not remember seeing a thatched house in all that region. This surprised me and led me to think that there was a good deal of wealth in this region—a conclusion only partly true. These people are in the habit of building solidly, while Bulgarians, though wealthy, frequently live in poor huts of adobe and thatched with straw. Wages there are low, twelve to fourteen cents per day for women who work in the harvest-field. A very large proportion of the men go elsewhere to get their living, working or entering business in

Egypt and Roumania, and to a limited extent elsewhere. The mountains are mostly barren, and the plain itself is not very fertile. The best part of the latter is taken up by a swampy lake, caused by the filling up of the channel of the river running out of it through the mountains. Should this be drained, as there is some talk of doing, some thousands of acres of good land would be open to cultivation, and the climate of Korcha improved. As it is, the Korcha plain is high and quite healthy. Korcha is probably a healthier place than Monastir.”

#### THE STRUMNITSA REGION.

Mr. Bond, of Monastir, reports what he had witnessed during a fortnight's visit in September in and about Strumnitsa:—

“The brethren of Strumnitsa, you may remember, bought a building site last spring at public auction. After securing the deed, they proceeded to enclose it, but the wall was promptly torn down by a horde of Greek students, the lot being quite close to the Greek church, the girls' school, and bishop's residence. Appeals to the government for redress and for permission to rebuild the wall were met with a flat refusal. The judge informed me that our right of possession was disputed; the case had gone for settlement to Constantinople, and in the meantime nothing whatever could be done. I told him we did n't propose waiting five years or more for an answer from Constantinople.

“Although we do not quite approve our friends' choice of a lot in such close proximity to the Greek ecclesiastical centre, we have to admire their zeal and the unanimity with which they vote to hold out against their persecutors, and we have engaged to assist them all we can. I was pleased to see them go at a debt of twenty-six liras on the place, and nearly cancel it one evening. They had borrowed twenty liras for a year at thirty per cent. interest.

“The gospel light is penetrating Moortino, a village near Monospitovo. Two young men are regular attendants on



preaching at the latter place and occasionally have a service in their own village. The bishop's armed servant recently called on one of them for the payment of the annual bishops' tax of about ten piastres, and, being refused, carried off a copper kettle. The kettle was restored by order of the governor, who took occasion to notify the bishop that he must not molest the Protestants.

"The work is pushing on in Radovich. With a little help from outside the friends have erected the frame of a two-story building to serve as chapel, schoolhouse, and parsonage. Their zeal and self-denial excited the wonder and admiration even of their enemies. They had furnished over forty liras in money, and at least twenty more in materials and labor. When I visited them they had money enough to keep the carpenters at work a day or two more, and had decided to suspend operations until spring. But I encouraged them to make one more effort by offering to secure aid from personal friends to the amount of fifteen liras, if they would subscribe a like sum. It came hard, but in less than half an hour the money was assured. Then the preacher gave six liras advance rent for three years. And the next day seven liras' worth of boards were furnished on six months' credit. So the carpenters kept on, and it is hoped that the house may be made habitable for the winter. In the meantime the bishop is trying hard to stop the building, having made a journey to Radovich for the purpose. The bishop has made suit against the Radovich *kaimakam* for neglecting his interests while favoring the Protestants. This *kaimakam* appears to have carefully read the New Testament. He told me he had seen nothing but good in the Protestants, but the bishop cared only for money. Our friends are held in high esteem by all the Turks. One of them was regarding the new building with a satisfied look, and remarked, 'We had regarded your work here as perhaps a temporary affair. But this building is evidence that you have come to stay.' I had the pleasure

of receiving six young persons to communion. This makes twenty new communicants in Radovich within nine months. A school has started with a score of children, to which many of the mothers come, at stated times, to learn to read. The teacher graduated from our boarding school this summer. She has taken hold of her work with commendable wisdom and energy, and has easily won the regard of the community.

"At Monospitovo I found the friends were talking of enlarging their chapel and of opening a school. In a long conversation with the bishop I took pleasure in referring to our Monospitovo friends. He was excusing the gross spiritual darkness of his people, on the ground of their natural stupidity, their poverty and Turkish oppression, when I pointed out that within seven years our Monospitovo brethren, who were living under precisely the same conditions, had grasped all the cardinal doctrines of the Bible, and even the women were learning to read. Poor man! I besought him to train his priests to preach salvation to the people in their own Bulgarian tongue, which alone they can understand. There are not ten Greek families in all the Strumnitsa region, and yet the Greek language is forced upon the schools and churches."

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### Marathi Mission.

#### A MOSLEM CONVERT.

Mrs. WINSOR, of Sirur, writes : —

"Here in Sirur there is marked interest. We have lately established Sabbath-schools in various near villages, which are well attended, and there are many who are regular attendants and earnest listeners in our chapel Sunday-school. Among these listeners from outside is a young Mussulman, of about eighteen years, who is a nephew of Sheik Omar, now dead, who was a very intelligent young man, a superintendent of the Ahmednagar Sabbath-school. Mahamud, the nephew, has been interested for months, and now has openly avowed his determination to be baptized.



"His father, who is in Poona, has written to him that he would not oppose him. But the excitement is very great in the Mussulman community here. Groups of men of this caste gather about the chapel. The young man is followed here and there. Three days ago, a neighbor took him and beat him, to make him give up his new ideas. He came to us Saturday evening and said he expected to be killed. We hear that these wicked men have named one and another of the Christians that they mean to attack during the Mohur-rum — the wicked feast which lasts until next Sabbath. It is the feast in which the native Mussulmans consider they have a right to settle quarrels with clubs and stones, if necessary or agreeable.

"We have deferred the baptism till these feast days are over, and we do most earnestly pray that the new convert may remain firm; that he may come out of this fire of persecution purer and better prepared for the Master's service. Last evening we were all especially anxious, from the exciting news which came in. And this morning Mr. Winsor had an interview with our Commandant, who, in a most kind manner, has assured him that the Christians shall not suffer; 'that every British subject has a right to embrace a new religion if he desire.'

"We just now hear that the young man has been taken by force into their temple and been 'purified' by their Mussulman baptism."

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### Madura Mission.

#### THE GOSPEL PROCLAIMED.

MR. JONES, of Madura city, reports that the fanatical revival of Hinduism is already subsiding, and though some evils have resulted therefrom, the work of the Christians has been brought more than ever to the notice of the people. The outlook is decidedly encouraging. The opposition to Christianity was not sensible, but consisted of blasphemous abuse and violent assaults. Mr. Jones speaks of a catechist who, while standing by

his side at a preaching service, was badly wounded by a stone thrown at him. But the people are now ready to listen. Mr. Jones says:—

"At the last great annual festival of this Madura temple in April, we conducted a larger and better organized Christian work than ever before. We had from eighty to a hundred preachers here for eight days, and they preached to 37,000 of the 150,000 souls who visited the city during those days. Our force was divided into ten parties, — four of them in tents, — each one located in some populous centre or on a thoroughfare, so that the audiences were large. Never did we have less trouble from interruption and opposition.

"At first, owing to the recent disturbances created by Hindu preachers, the civil authorities were averse to allowing *any* street preaching. But upon a presentation of our case to the collector, we were permitted to preach in the ten places which we had selected; and the Hindu preachers were confined to three other places, to be selected by them. They were so disgusted with this arrangement, which deprived them of the privilege of annoying us, that they refused to preach at all! They tried to interfere with one of our parties, but the police quickly appeared and drove them away. The work done in this festival was an excellent one, and all entered into it heartily. Even the women and children helped us with their united and many prayers and much labor. Never before was the name of Christ so gloriously and persistently presented to the public of Madura, and it called forth universal remark; and we are confident that it did much good.

"Our organized street preaching work is now being carried on as formerly. Every Tuesday evening four parties of about twenty-four souls preach Christ and him crucified on the streets and in our buildings in the city. This work is very encouraging. We have large and attentive audiences — they were never more attentive than they are now. I have never enjoyed preaching the gospel to any class of men so much as I do on these

occasions to Hindus and Mohammedans, who listen with rapt attention and much interest. The effect of this work upon our agents also — most of whom are teachers — is very marked and healthful. During the last four years of this work several of them have grown wonderfully in their preaching powers."

#### A REPRESENTATIVE HINDU.

"The other day I met two men who are representative in Madura. The former is probably the most sacred and religiously influential Hindu in this part of the country. He is at the head of a monastery in this city, is one of the managers of Madura temple and the sole manager of Ramesuram temple, which is the most famous place of pilgrimage in South India. He is regarded as an incarnation, and is annually worshiped by the people. He represents orthodox Hinduism of the day. I had an hour and a half's talk with him. He knows not a word of English. I should be sorry to say how ignorant he is. On this occasion he was very inquisitive, his questions chiefly relating to ethnology and geography. He evidently holds to the old Hindu cosmogony, for he asked my reasons for believing that the world is round, and hardly seemed satisfied with my explanation and reasoning on the subject.

"Upon my inquiry as to the nature of their work in the monastery, he told me that it was study and meditation. I asked him why they did not give out as well as take in — why they did not go out to preach and to promulgate their religion. The two all potent reasons given were: 'It is not our custom, and it would be a disgrace for us to go after people and invite them to listen to us rather than have them come to us to seek instruction.' He complained bitterly because of the recent attacks upon them by the progressives, especially by the Hindu Tract Society people, who accuse them of laziness and urge them to go out to preach 'like the Christian missionary.' When I told him that the night before I had preached within a few rods

of his monastery to a large company of Hindus, and felt that I had done them good, his only reply was: 'That is not our custom.' This man is the ripest fruit of Hinduism and best illustrates its methods and principles, which are nothing else than ignorance, apathy, and laziness. I had somewhat counted upon his purity, especially since he informed me that his vows prevented him from entering a house where women and children are or have recently been. But an interesting conversation this morning with the most influential and best educated native in Madura convinced me that this high priest and all his monks are very corrupt and rotten too."

#### A REPRESENTATIVE MOSLEM.

"The same day I met and had a talk with the leading Mohammedan of this town — at least so regarded by himself and many others. He is a direct descendant of Mohammed, and therefore lays claim to great sanctity and power and is called a 'high priest' of Islam. And yet this man is remarkably ignorant and keeps a Hindu woman as his concubine. He has never read the New Testament, which they consider a part of their Scriptures, and knows little of the Koran. He tells me that the Mohammedans here are very ignorant and apathetic. They never contribute anything for the support of their religion, and know very little about its tenets and injunctions. Another leading Mohammedan called upon me yesterday. Upon my inquiry as to whether he could read the Koran, he said 'Yes.' He informed me that many others also in Madura could read Arabic. But upon further investigation I found that all he meant was that they had learned simply to pronounce the Arabic, so that when he and they 'read' the Koran they did so without knowing the meaning of a word which they read.

"Thus in our Christian work here we are surrounded by religions whose priesthood is remarkably low, and whose devotees feed only upon superstition. Our opportunities are great, and we feel that

we have already gained much when our spirit and our methods are so far approved by the people as to be constantly imitated by Hindu progressives and urged by them on the conservative priests for their adoption. 'Why don't you do as the missionaries do? Look at them and imitate them,' is a very common taunt of the Hindu laity to their clergy."

#### GROWTH AMID PERSECUTION.

Mr. Hazen, of Mana Madura, writing September 10, reports a condition of affairs much like that Mr. Jones describes. He says:—

"During the month of June the neat little church at Sudiur, ten miles from Mana Madura, and the catechist's house, with all of his books and goods which he had accumulated during twenty-five years, were turned to ashes and smoke by some unknown enemy. Then in the village of Varisayur a rich man has been persecuting the Christians and the catechist because the latter will not cringe like a slave in his presence. He wants the catechist to take off his turban and shoulder-cloth and appear as a common cooly before him. But he is too much of a man to do anything of the kind. As a result men and boys are employed to stone the Christians when they go for water, and especially the catechist's house at night. Very unwisely, the catechist caught one of the young men, and gave him a well-merited beating. That was the signal for an assault, and in a few minutes the mission house was plundered, torn to pieces, and burned. The case is now in the courts, but there is little hope of justice before native judges, many of whom are easily persuaded in private by a golden argument.

"Notwithstanding these persecutions, the work never seemed so hopeful as now. Wherever our men go they report the people as unusually quiet and attentive. True, the teachings of the Hindu Tract Society are apparent in many of the smaller villages, and yet the impression is slight and superficial, whereas Christianity seems to be taking deep root.

The opposition and wrangling of one and two years ago seems to be passing away. There are many cases of inquiry and of a readiness to receive the bread of life at our hands. New fields are opening before us. We have a foothold in villages now that we did not have one year ago. And catechists and teachers are called for now where a few months ago we had no thought of putting them.

"I am especially pleased with the growing spirituality of some of our agents and with their enthusiasm in saving souls. A single case will illustrate. A man came to me in March asking for work among his own people, who are Kallars, or the robber caste. He had received \$7 per month in Ceylon, but would work here for \$3.20. He felt it his duty to try to save his own relatives. He seemed to be actuated by a good spirit and so was set to work. During five months he labored incessantly and earnestly, but with no apparent result, and he pleaded earnestly for our prayers. Yesterday, however, he came to me with face all aglow with joy, saying that he had two inquirers. This catechist seems to have a passion for souls. A few such men are worth hundreds of lukewarm Christians. It is not large numbers of either native or foreign workers that we need, but men of the right stamp, men on fire, and then a movement must come."

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#### Foochow Mission.

##### INQUIRERS AT SHAO-WU.

MR. WALKER writes from Shao-wu of the service at that city on the first Sabbath of August:—

"One thing that interested me very much was the presence of five or six inquirers from a fine farming region about twelve miles west of Shao-wu. It is known as the Ku-shan, that is, 'Drum-mountain' region, and is one of the granaries of Shao-wu city. The region has been on my mind a good deal of late, for it is a very important region, in which the gospel had not yet taken root. A year and a half ago some men



came from there, saying that they wished to embrace Christianity; but it proved that they were one small division of a clan, who were in a quarrel with the rest of the clan, and, not being able to hold their own, wished to secure our help. Last spring there was a fight, with one or two killed on each side, as one of the whilom inquirers had secured a foreign pistol instead of a foreign missionary to offset the odds. We hoped little from such professed inquirers.

"But there is now a new start among a new set of men, which is more promising. During the sermon before communion I noticed several men in a row on one bench, whose faces were new to me, and whose wideawake looks and good attention especially attracted me. After meeting I went to them and inquired who they were, and they said they were from Kushan. Afterward the Shao-wu preacher, in speaking of them, told me that it was truly a rare thing to have men come of themselves as these men had, and be so earnest as they appeared to be. This nearly completes the circle of important regions about Shao-wu. The next thing in this line to hope for is that the truth may in a like manner get a footing in our four or five neighboring cities."

### North China Mission.

#### THE FIRST CONGREGATIONAL ORDINATION IN NORTH CHINA.

MR. AMENT, who went as delegate from Peking to the council at Pao-ting-fu, sends the following:—

"At our last annual meeting it was decided to proceed as early as convenient to the ordination of six young men, three of whom were connected with Tung-cho, two with Peking, and one with Pao-ting-fu. Early in the summer letters missive from the church in Pao-ting-fu were sent to the various churches of our order, desiring their presence by pastor and delegate. Tientsin, Peking, Tung-cho, Kalgan, and Pang-Chuang were represented on the council, which met on Saturday, August 17. Brother Meng, the candidate, could

not pass the ordeal of a public examination, on account of sickness, but the native brethren gladly testified to his qualifications for the office of pastor. His theological instructor, Mr. Sheffield, could speak as to his doctrinal soundness. Perhaps no young man ever had fewer enemies, or more generally commended himself to all by his self-control and wisdom in speech and action. His father was the first convert in Pao-ting-fu, and the pillar in the church for years. Young Meng is thoroughly Christian in all his ideas, and sympathizes with all that is good and helpful in church life. His marriage was an affair of genuine affection. He is a young man of moral courage, and open and frank in manner. It is an auspicious day in North China when such a man is set aside to the gospel ministry.

"On Sabbath morning the little chapel was beautifully decorated with flowers, and was filled to overflowing, many country members coming in to witness the first ordination. A very interesting incident was the singing of a hymn composed by a young theological student from Tung-cho. It was beautiful in thought and expression, and well adapted to the occasion. A hymn sung by four young students from Tung-cho greatly helped to make the exercises varied and interesting.

"We trust this is only the beginning of good things for our work in North China. The native brethren are waking up, and begin to feel some sense of responsibility for the salvation of their countrymen. The work is opening on all sides in a marvelous way. The feeling in the city seemed most friendly. It was in marked contrast to the condition of things twelve years ago, when no foreign lady dare venture on the street. To-day they pass and repass from city to suburb and no one molests. Praise God for his wonderful work in Pao-ting-fu! Pray that this glorious work may go on beyond our highest expectations."

Mr. Pierson, of Pao-ting-fu, under date of September 1, adds the following to

this account of the ordination of Mr. Meng:—

“I presume others have notified you of the fact that two weeks ago to-day we had the privilege of ordaining our first pastor. Brother Meng Chang-chun is now Pastor Meng, and there is every reason to believe he is called of God to do a great work in planting the young church. Strong of body, and strong of mind, and strong of heart, he has by common consent been accorded the first place among the candidates for the high office, and will ever stand as the first native pastor in our mission. God seems to have set his seal upon him by sending him a severe sickness, which has laid him upon his bed for a fortnight. Thus he has had time for thought and prayer and consecration. We are glad to report him improving now.

“To-day has been a Sabbath to be remembered at Pao-ting-fu. Communion services were held this morning in the city, and this afternoon in the suburbs. Combining the results, we may report: ten adults received by profession to the church, and eleven adults and one school-boy to the Christian congregation.”

#### THE SCHOOLS. — WOMAN'S WORK.

Miss Evans, of Tung-cho, reports the opening of her school with thirty-eight pupils and more to come, a larger number than ever before. It is expected that there will be seventy pupils in the three schools this winter. Miss Evans writes:

“The work among the women has been very encouraging, — I do not know when more so, — and our one Bible reader has her hands more than full. I wish there were more women ready for the work, but most of our women who can read are still too young for such work; but one of these days we are going to have some fine Bible readers. Perhaps I may not live to see it, but some one will be here to enjoy their help. It has pleased us to see how helpful they all try to be in places where it is considered proper for them to work. One of our Bible readers was taken sick in the winter and obliged to

leave her work, which was in the waiting-room at the dispensary. Mrs. Beach and myself each took one day, and the rest of the time was divided up among the Christian women, and they seemed to enjoy it so much! We have a large attendance of women at our morning service of the Sabbath. They remain to a noon meeting, and then after dinner the Bible reader brings them over to me for a little personal talk in my room with the newcomers — those who could get but little from the general meeting. I often have too many to seat, and they sit on the floor. We have had some interesting conversions among them, each of which would be interesting if written out. The work in the dispensary helps wonderfully in our woman's work.”

#### Shansi Mission.

##### A CHRISTIAN HELPER.

MR. THOMPSON sends us from Fenchow-fu the following interesting account of a quiet but efficient helper:—

“Ts'ui Hêng T'ai is a native of Shansi and is thirty-three years of age. Nearly all his life has been spent in his native province. When a boy, in his home at Yü Tzu Hsien, not far from Tai-ku, a friend read to him a Christian tract, ‘The Three Character Classic,’ and this awakened in Ts'ui a desire to learn something more of the doctrine of Jesus. His parents fully approved of his desire, telling him that the doctrine set forth in that tract was worthy of being received. Ts'ui's parents, however, never had the privilege of hearing Christian preaching; they died of starvation during the terrible famine that ravaged Shansi twelve years ago. And here comes in a tale of filial piety that ought to commend itself to the most orthodox Chinaman, as well as touch the heart of the Christian reader. Mr. Ts'ui senior died in the northwest corner of Shansi, three hundred miles from the family burial-ground. The son was absent at Peking at the time of his father's death; but on his return a year or two afterwards, he went to the place where his father was

buried, paid the expenses that had been incurred for the funeral, dug up the bones, and putting them into a bag, brought them home on his back and buried them in the family sepulchre.

"During his first visit to Peking, Ts'ui heard the gospel preached in the chapel of the American Board, but it was not till a subsequent visit, in 1879, that he understood it sufficiently to apply for baptism. In about another year he again returned to Shansi, and soon afterwards entered the family of Mr. Stimson, of our Shansi Mission, as a servant. Mr. Stimson carefully instructed him in the Holy Scriptures, and always took him with him on his tours. Ts'ui has proved to be a diligent student of the Word of God, is always glad of an opportunity to preach, and is becoming quite a powerful and eloquent preacher of the Word.

"A few weeks ago a man came into the chapel who has transacted a good deal of business for us the past two years. I talked to him for awhile and then told Ts'ui to explain the doctrine more fully to him. During his talk, Ts'ui became very earnest and impressive. 'Now, sir,' said he, 'you are upwards of fifty years of age. During the past two years you have been transacting business for the foreign teachers. You take their money, but you are not willing to take the doctrine they teach. Soon you must pass into eternity. Then what good will the money be to you? You are now urged to believe in the Saviour.' I have seldom seen a person appear more serious than this man did under that discourse.

"About three years ago Ts'ui married a young woman who had received some training in a mission school at T'aiyüan-fu, and whom Mrs. Stimson has since instructed 'more perfectly.' Mrs. Ts'ui was hopefully converted last year. During several years of Christian labor at home I never knew any one to give more satisfactory evidence of a change of heart than is witnessed in the case of this woman. The family altar has been erected in that home, and every evening their voices may be heard singing Christian hymns together

for a half-hour. Thus there is at least one home in inland China where Christ is honored and worshiped and loved."

#### THE HEART OPENED.

"I have been struck with the way in which the Lord is developing this man. He has been very parsimonious. He would look at a cash a long while before spending it, but of late the grace of God has been transforming him even in that respect. A year or so ago he began to invite friends to worship, and he would then give them a meal. Within the last few months he has been, to my knowledge, very charitable to the poor. He recently surprised me by bringing in a list of fifteen books, chiefly commentaries on the New Testament, that he wanted me to order for him from Shanghai. Last week Ts'ui surprised me still more. I had been telling him about the famine in Shantung, and he seemed to feel it quite keenly. He asked me if a small contribution would be accepted. On being assured that it would, he brought in 2,000 cash—a half-month's pay—and asked me to send it for the relief of the sufferers. I could not help exclaiming, 'What hath God wrought!' Thus this man is developing into a strong, earnest, devoted disciple. I trust there are many years of usefulness yet before him.

"Ts'ui Hêng T'ai is but one of many who have been called out from among the millions of China to walk humbly before their Lord, and who by the quiet influence of their changed lives are declared to be the sons of God."

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#### Micronesian Mission.

##### FROM PONAPE.

A CHANCE mail has reached us, bringing no very important news from the islands. The *Star* had not arrived at the time these letters were sent. The following letter from Mr. Doane, dated Ponaape, July 25, says:—

"I am happy to tell you this bright July morning there is much to cheer in our work. But few are coming to the Saviour, and some are sliding away by



reason of the evil Spanish influences about us. Perhaps we may see wider defections, but with all this there is much to inspire. Just now I am at the front, where I have been a week. We have made it a week of prayer for the region, where dwells a governor and the forces about him, the centre of liquor influences, houses of ill-fame, and other evils. Could I reside here more or less permanently, by the blessing of God more good could be done. I shall henceforth try and do so. But other places need help. I may truly say on Ponape I have no 'continued abiding city.' I am out on all sides and parts of the island — out by night and by day. I enjoy it, and it is the only way, it seems

to me, 'to hold the fort.' In the school at Oua I have a class in some advance studies one hour each day, but am there only a week or so, and then off for one or two more. Not very rapidly will that class advance. At this place, and at all places, I am glad to see the good Sabbath congregations, the fairly well-attended Sabbath-schools, the goodly number at the Wednesday prayer-meeting, the fair show of the monthly concert gifts, the goodly number of day-schools kept running, and the quite large sales of the New Testament, reaching us a few weeks since from New York. These are sidelights to the otherwise dark picture I should write of in reporting our work."

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## Notes from the Wide Field.

### AFRICA.

BRITISH ZAMBESIA. — This is a new name which has not appeared on any maps, but is yet to be widely known. The British government has just given a charter to a company to be called the British South African Company, similar to the British Imperial East African Company. The prominent men connected with the organization are: the Duke of Abercorn, the Duke of Fife, Lord Gifford, and Mr. C. J. Rhodes, the latter being the leading spirit of the enterprise, who has been a resident in South Africa for a long time. The sphere of operations of this company is vaguely defined, but covers the region north of Bechuana-land to the Zambesi; it also includes the territory of Lobengula, Matebele-land. The area is stated approximately as about four hundred thousand square miles, three times the size of Great Britain. The company, according to *The London Times*, is authorized to acquire whatever rights it can by concessions, as it has already acquired them in Lobengula's country, and to make laws for the preservation of public order. It is authorized also to abolish slavery and to regulate the traffic in intoxicating drinks. Mr. Rhodes, the leader of the company, has shown that he will use this authority, inasmuch as he has made teetotalers out of many South African miners. This company is required to begin its operations within a year. The sum of £700,000 has already been subscribed for the building of a railway to Shoshong. The plan is to carry it north to the Zambesi, with branches to the right and left. The British government will see to it that the Zambesi is maintained as an international highway. The territory covered by this charter is exceedingly rich in many ways. There are great deposits of gold. Mr. Selous, who knows the region better than any one else, speaks in the strongest terms of the country north and northeast of Matebele-land. There is a vast tableland five thousand feet high, well watered, having the richest soil and the finest climate, and he predicts that it will in the future be the great centre of white colonization in South Africa.

ON THE CONGO. — The party of missionaries on the way from England to establish the Balolo Mission on the Congo are reported in the *Regions Beyond* for October as making good progress. We are especially interested in their account of Banza

Manteka, the station of the American Baptist Missionary Union. They report that the missionary premises are in fine condition, the iron church capable of holding five hundred people standing in the middle of the site. Flocks of sheep and goats and of fowls abound. Whole towns in that region, formerly given up to idolatry and heathenism, are rejoicing in the light. The travelers saw a goodly number of Christians and the old king with a large company in the church singing with their utmost might. The travelers express some surprise that the people seemed more refreshed than tired by their strenuous efforts in singing. Many of the congregation came a long distance, and were not satisfied with less than two or three hours of preaching. Hitherto the work of the American Baptist Missionary Union on the Congo has been carried on by missionaries who were transferred from the English Livingstone Inland Mission. Now, however, two ordained Americans have gone out to this Congo Mission. The same journal, *Regions Beyond* (which, we may say parenthetically, is one of the most welcome of our exchanges), states that the station of Luluaberg, on the Kassai River, the great southern affluent of the Congo, is rapidly developing under the admirable government of Captain Braconnier. Buildings of solid burnt brick are being constructed; plantations of bananas, rice, and other articles are extending rapidly, and more than two hundred acres are already planted with manioc.

THE NIGER MISSION. — The Rev. W. Allan, of West Africa, thus summarizes the vast changes that have taken place since the gospel was first preached at Bonny in Africa: "The worship of the iguana is overthrown, the priest is a regular attendant at the house of God, and the iguana itself converted into an article of food. The Juju temple, which a few years ago was decorated with twenty thousand skulls of murdered victims, I found rotting away in ruin and decay. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. At eleven o'clock I went ashore and addressed 885 worshipers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over seven hundred at Bonny alone who are now under instruction."

SOUTH AFRICA. *Migration of Bamangwato*. — We have often referred to that remarkable Christian chieftain, Khamé, of Shoshong. It seems that on account of the want of water in that region, this chieftain determined to migrate with his people, and he has now removed, with all his belongings, to a district called Cwapong, where there is a good supply of water. Khamé is a strict prohibitionist, and his people have heeded his wishes, but they now come to within twenty or thirty miles of a British camp, and the question is whether they will not be corrupted by these foreigners. It is a sad comment on the character of foreigners who come to South Africa from Christian lands that they are so generally feared as a source of corruption to the natives.

THE ZAMBESI. — Letters from M. Coillard, dated November, 1888, which have recently reached the outer world, give interesting accounts of the Zambesi Mission. M. and Madame Coillard were alone with the natives, M. Goy having gone with the two Basuto evangelists, Lefi and Aarone, to Sesheke. These devoted veterans were left with a school of forty-eight pupils, who were showing a better spirit and an ardent desire to learn. Three of the king's children from Lealui had been received among them, on condition that they should come without slaves and should be left entirely under the control of the missionaries. "What!" exclaimed the Princess Katoka, "our children go to Sefula without slaves! Never!" So an

exception was made for two little slaves of the same age as the king's children, who play with them and attend school. The King Lewanika as well as the pupils were much disappointed that the children were not to be received as inmates of the temporary school building. "We will submit to any discipline; you may do with us what you will and the king will feed us," said Litica. The king is very active himself, and wished that the young people should learn to work. He could not see that M. Waddell had anything else to do than to teach them; he would furnish saws and planes himself. He is learning to read and write and makes astonishing progress. In turn he teaches his wives and servants. "What is wanting," says M. Coillard, "is an evangelist with a strong head and a good heart to live at the capital. At present the work here is certainly encouraging. Unhappily we can say no more. Oh, how we sigh for conversions! The people generally listen to the preaching with attention, that is all. There is not yet among our Zambesians a real thirst for the things of God. In our open-air services we are exposed to all sorts of interruptions which provoke a smile from the foolish. If the king comes, there is a thunder of hand-clapping. Strangers approaching cannot understand this strange gathering of people who sing without dancing and who listen to this white man who talks standing."

#### POLYNESIA.

TAHITI. — With the cession of Tahiti to France, English missionaries there gave place to French Protestants of the *Société des Missions Évangéliques*. They have held their ground amid many difficulties. In reporting the work of the past year their missionaries make the following general observations in the *Journal* of the Society:

"In all these parishes, even those which seem the most feeble, there exists, in spite of all the weakness of the interior life and of religious activity, a universal and very deep attachment to the Word of God. The desire to hear the preaching of the gospel has lost nothing of its force. Everywhere Sunday is always the great and beautiful day when the whole population gathers joyously at church from all quarters. The unconverted, of whom the number is, alas! larger than that of the Christians, are not the least eager. . . . Unhappily, with almost all, this religious sentiment, so vivid, so deep, allies itself in a most offensive way with the love of the world and with its most evil works, and that at the church door and on the same beautiful and holy day. . . . The Christians themselves are still far from responding, as the gospel claims, to all the demands of true piety; which for them consist too much in simply keeping themselves in accord with the church discipline. One can see that our missionary work is not yet finished."

#### CHINA.

CONFUCIANISM AND CHRISTIANITY. — Rev. George Owen, of Peking, gives a report of the way in which a Chinese preacher contrasted Confucianism and the gospel. "The world is like a great hospital filled with the sick and dying. A Confucian scholar enters with a pile of books under his arm, and, addressing the poor sick folk, tells them they were all born with good, sound constitutions; that their maladies are all self-inflicted; and then delivers a learned lecture on the laws of health. He has no medicine for the sick, no bandages for broken limbs, no ointment for festering sores, and no salve for fast-failing eyes. He is a professor of ethics, not a healer of disease; a scholar, not a doctor; and it is difficult to see what he is doing in a hospital. But a Christian teacher enters, and in sympathetic tones tells the sick ones of a great Physician, who heals all manner of diseases, at whose touch the blind see, the deaf hear, the lame walk, the lepers are cleansed, and the dead are raised. His healing is without money and without price: 'Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened to you.' Confucius was simply a moral teacher; Christ a divine Saviour."



## Miscellany.

### BIBLIOGRAPHICAL.

*Handbook of Christian Evidences*, prepared by J. D. Davis, D.D., Professor of Revealed Theology in the Doshisha, Kyōto. Kyōto: 1889. 12mo. 254 pp.

This little volume treats concisely of Natural Theology and of the Evidences of Christianity, and is an outline of the teaching in these departments in Kyōto Seminary. It emphasizes the fundamental questions which enter into the thorough study of these topics and meets current objections. The book is scholarly and well adapted to the particular needs of the bright young Japanese students of to-day. This volume is accompanied by a pamphlet of 36 pages, entitled "Lectures Introductory to the Study of Theology," also prepared by Dr. Davis (printed but not published). This pamphlet contains questions on all the great doctrines of Theology: (1) Biblical, or Exegetical; (2) Historical; (3) Systematic Theology; and (4) Practical Theology; and is admirably adapted for its purpose.

*Christ or Confucius, Which? The Story of the Amoy Mission.* By Rev. John Macgowan, Missionary in Amoy since 1863. London Missionary Society, 14 Blomfield Street, E. C. Price, 2 shillings.

This is an account of the introduction of the gospel into Amoy and the regions around, and of the gradual formation and growth of the churches there. It gives no account of Chinese life and customs save as they assist in the main object to tell the story of the first converts and their work for Christ. The book leaves a deep impression of the capacity of Chinamen, and of the power of the gospel to renew even the most besotted opium-eaters. One who reads it feels a new hope for the world, and specially for China. Not only are stable Christians there growing into

the likeness of Christ, but they are proving themselves able ministers of his grace to others.

*Two Kings of Uganda; or, Life by the Shores of Victoria Nyanza.* Being an account of a residence of six years in Eastern Equatorial Africa. By Robert P. Ashe, M.A., F.R.G.S. London: Sampson Low, Marston, Searle & Rivington. 1889.

The author of this book is one of that brave band of Englishmen who have dared a hundred deaths and endured untold privations and sorrows in Mtesa's country for the sake of preaching the gospel in the regions beyond. News from them has always been eagerly welcomed, not only by the Church Universal, but by all who love brave men or care for the redemption of Africa. Now that this full record of their adventures, successes, and reverses has been written, it will be read with intense interest. No better gift could be made to a boy or a Sunday-school, while it will rivet the attention of the elders as well.

### BOOKS RECEIVED.

*Outlines of Bible Study.* By G. M. Steele, D.D. New York: Leach, Shewell, & Sanborn.

*People's Commentary on the Gospel according to Luke.* By Edwin W. Rice, D.D. Philadelphia: American Sunday-school Union.

*Exercises in Latin Prose Composition.* By M. Grant Daniell, A.M. Boston and New York: Leach, Shewell, & Sanborn.

*Unto the Uttermost.* By James M. Campbell. New York: Fords, Howard & Hulbert. 1889.

*Camping out in California* By Mrs. J. B. Rideout. San Francisco: R. R. Patterson.

*Esther's Fortune.* A Story for Girls. By Lucy C. Lillie. Philadelphia: Porter & Coates.

*In the Presence*, and other Poems. By the author of *Thine Forever*, etc. New York: Thomas Whittaker. Price, 75c.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For China: for her Emperor and his counselors, and for her hundreds of millions of people; that, in the present popular movements in the empire, her counsels may be so directed as to favor the progress of the Christian faith; that the missionaries of the cross now laboring there may be wise in availing themselves of the opportunities presented; and that Christians throughout the world may pour out their prayers and their gifts for the conversion of this vast empire. (See page 532.)

## ARRIVALS AT STATIONS.

September 14. At Tientsin, China, Dr. and Mrs. F. E. McBride and Dr. and Mrs. James Goldsbury.

October 11. At Erzroom, Turkey, Miss Abi L. Preston, M.D., and Miss Harriet G. Powers.

## DEPARTURES.

October 17. From San Francisco, Rev. John T. Gulick and wife, returning to the Japan Mission.

October 19. From New York, Rev. Henry J. Bruce and wife, returning to the Marathi Mission; also, their daughter, Miss Harriet L. Bruce, who is to join the same mission; also, Mrs. Hattie A. Hazen, returning to the Madura Mission.

## ARRIVALS IN THIS COUNTRY.

September 29. At New York, Miss Laura A. Day, of the Zulu Mission.

October —. At Vancouver, Rev. A. B. Winchester and wife, of the North China Mission.

October —. At San Francisco, Rev. Doremus Scudder, M.D., and wife, and Miss Catherine S. Scudder, of the Northern Japan Mission, who with their parents, Rev. Dr. H. M. Scudder and wife, are now residing at Pasadena, California.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Bithynia Union in Turkey. (Page 524.)
  2. China's great men and her proposed railway. (Page 532.)
  3. Affairs in West Africa. (Page 534.)
  4. Opposition of ecclesiastics in Bulgaria. (Page 536.)
  5. Items from out-stations of Monastir. (Page 537.)
  6. Moslem convert in India. (Page 538.)
  7. Friends and foes in the Madura Mission. (Page 539.)
  8. The first Congregational ordination in North China. (Page 542.)
  9. A Christian helper in the Shansi Mission, China. (Page 543.)
  10. Various items from Africa. (Page 545.)
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## Donations Received in October.

### MAINE.

Cumberland county.	
Cumberland Mills, Warren ch., to	
const. F. A. VERRILL, H. M.	150 00
Portland, W. W. Mitchell,	25 00
Kennebec county.	5 00
Augusta, James W. Bradbury,	100 00
Lincoln and Sagadahoc counties.	
Rockland, Cong. ch. and so.	37 25
Woolwich, Cong. ch. and so.	9 00
Penobscot county.	46 25
Bangor, Central Cong. ch., 150; 1st	
Cong. ch., 16,	166 00
Hampden, Cong. ch. and so.	10 61
Union Conf. of Ch's.	176 61
Fryeburg, Cong. ch. and so.	13 18
Lovell, Cong. ch. and so.	5 00
Washington county.	18 18
Machias, Centre-st. Cong. ch.	9 41
York county.	
Biddeford, Mrs. H. F. Haines, for	
Japan,	200 00
Limerick, Cong. ch. and so.	6 50
	206 50
	731 95

*Legacies.*—Bangor, Walter Brown,  
by H. C. Goodenow and J. S.  
Wheelwright, Ex's,

1,000 00

1,731 95

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Alstead, Cong. ch. and so.	7 16

Gilsum, Cong. ch. and so.	15 62
Keene, 2d Cong. ch. and so.	12 55
Marlboro, Cong. ch. and so., 10.35;	
W. H. Mason, 2,	12 35
Rindge, Cong. ch. and so.	8 10
Winchester, Cong. ch. and so.	27 25
Grafton county.	83 03
Hanover, Cong. ch. at Dartmouth	
College,	98 70
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Bennington, Cong. ch. and so.	10 29
Goffstown, Mrs. M. A. Stinson,	25 00
Lyndeboro, Cong. ch. and so.	10 57
Merrimack, 1st Cong. ch. and so.	5 25
Nashua, 1st Cong. ch. and so.	36 72
New Boston, A friend, for China,	10 00
Merrimac county.	97 83
Warner, Cong. ch., 6.15; Mrs.	
Ruth Sargent, 4.50,	10 65
Rockingham county.	
Exeter, Nathaniel Gordon, for Gor-	
don Theol. Sem., Tung-cho,	125 00
Plaistow and No. Haverhill, Cong.	
ch. and so.	2 00
Stafford county.	127 00
Dover, 1st Cong. ch., to const.	
JOHN R. HAM, H. M.	115 53
	532 74

*Legacies.*—Tamworth, Rev. Samuel  
H. Riddell, by Alexander White-  
side, surviving Ex'r,

945 36

1,478 10

## VERMONT.

Addison county.	
Orwell, Cong. ch. and so.	20 30
Caledonia county.	
Lyndon, 1st Cong. ch. and so.	30 00
St. Johasbury, North Cong. ch.	53 71—83 71
Chittenden county.	
Burlington, College-st. ch.	162 22
Essex county.	
Victory, N. M. Richardson,	1 00
Orange county.	
Chelsea, Cong. ch. and so.	40 88
Windham county.	
Brattleboro, H.	10 00
West Brattleboro, Cong. ch. and so.	20 84—30 84
Windsor county.	
Ludlow, Cong. ch. and so.	11 80
Royalton, 1st Cong. ch., 32.48; A.	
W. Kenney, to const. Rev. H. Q.	
Ward, H. M., 50,	82 48—94 28
	433 23

## MASSACHUSETTS.

Berkshire county.	
Curtisville, Cong. ch. and so.	30 41
Southfield, Cong. ch. and so.	6 54
Windsor, Cong. ch. and so.	7 00—43 95
Bristol county.	
Mansfield, Cong. ch. and so.	9 38
Brookfield Association.	
Brimfield, 1st Cong. ch. and so.	8 64
Charlton, Cong. ch. and so.	41 25
Sturbridge, Cong. ch. and so.	46 08—95 97
Essex county, North.	
Ipswich, Linebrook Cong. ch.	4 50
Essex county, South.	
Beverly, Dane-st. ch., m. c.	40 87
Gloucester Lanesville Cong. ch.	25 00
Lynn Central Cong. ch.	100 00
Peabody 2d Cong. ch.	5 00
Swampscott, 1st Cong. ch.	30 00
W. Gloucester, Cong. ch. and so.	6 32—207 19
Franklin co. Aux. Society. Albert	
M. Geason, Tr.	
Bernardston Cong. ch. and so.	15 00
Conway, Cong. ch. and so.	10 00
Erving Cong. ch. and so.	5 00
Leverett, 1st Cong. ch. and so.	32 22—62 22
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Agawam, Cong. ch. and so.	42 00
Hampden, Cong. ch. and so.	6 08
So Hadley Falls, Cong. ch. and so.	16 31
Springfield, South ch., 69.71; Wide	
Awake Mis. Soc., for Japan and	
China, 15,	84 71
West Springfield, Park ch. and so.	10 00—159 10
Hampshire co. Aux. Society.	
Amherst 1st Cong. ch. and so.	60 00
Chesterfield Cong. ch. and so.	26 00
Cummington, Village ch., to const.	
Rev. WILBUR RAND, H. M.	50 00
Worthington, Cong. ch. and so.	34 73—170 73
Middlesex county.	
Auburndale Cong. Sab. sch., for	
chapel at Guadaluja,	39 00
BillERICA, Cong. ch. and so.	16 00
Cambridgeport, Pilgrim ch., 101.83;	
Ladies Miss'y Soc'y of Wood Me-	
morial ch., 2.20,	104 03
Concord, Cong. ch. and so.	23 82
Hopkinton, 1st Cong. ch. and so.	76 33
Lincoln, A friend,	5 00
Marlboro, Union ch. and so.	71 80
Medford, Mystic Sab. sch., for Bible	
reader,	20 00
Newton Centre, 1st Cong. ch. and	
so.	177 53
Reading, Cong. ch. and so.	10 00
Somerville, Prospect Hill ch.	65 53
West Newton, An invalid, for Cey-	
lon,	5 00—614 04
Middlesex Union.	
Fitchburg, Rollstone Cong. ch.	60 00
Harvard, Cong. ch. and so.	13 50—73 50
Norfolk county.	
Braintree, 1st Cong. ch. and so.	25 00
Hyde Park, 1st Cong. ch. and so.	33 00

Millis, 1st Cong. ch. and so.	21 80
So. Walpole, Missionary,	4 00
So. Weymouth, 2d Cong. ch. and so.	35 00
Wellesley Hills, Mrs. J. W. Allen,	5 00—123 80
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	72 50
Lakeville, Precinct Cong. ch., to	
const. Mrs. ANNA M. DAWES,	
H. M.	112 00
New Bedford, Trin. Cong. ch.	72 81—257 31
Plymouth county.	
Hanover, Cong. ch. and so.	2 25
Hanson, Cong. ch. and so.	9 16
Marion, Cong. ch. and so.	13 70
Middleboro, Cong. ch. and so.	9 16—34 27
Suffolk county.	
Boston, Berkeley-st. ch., 243.20; 2d	
ch. (Dorchester), 84.74; Brighton	
Ev. ch., 74.66; Phillips ch., 65.40;	
So. Ev. ch. (West Roxbury),	
46.31; Allston Cong. ch., 40; A	
friend in Eliot ch., 20; A friend, 4;	
Hollis Moore Memorial Trust for	
books for missionaries, 67.60,	645 91
Chelsea, 1st Cong. ch., 27; 3d Cong.	
ch., 41.83; Central Cong. ch., 322,	390 83—1,036 74
Worcester county, North.	
Templeton, Cong. ch. and so.	23 50
Winchendon, 1st ch. and so.	35 96—59 46
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Leicester, Y. P. S. C. E., for chapel	
at Guadaluja,	5 00
Shrewsbury, Cong. ch. and so.	20 50
Worcester, Mrs. H. E. Wilder,	10 00—35 50
Tapleyville, James Richmond,	75
—, M. R. B., for student in Theol.	
Inst., Tung-cho, China, 100; for	
work in Japan, 100,	200 00
	3,188 41

Legacies. — Dunstable, Mary Wilson,	
by William P. Proctor, Ex'r,	50 00
Enfield, Henry Fobes, by W. B.	
Kimball, Ex'r,	150 00
Groton, Samuel C. Rockwood, by	
George S. Gates, Ex'r,	300 00
Nahant, George Curtis, by R. H.	
Dana, Trustee, add'l,	3,000 00
Randolph, Ebenezer Alden, M.D.,	
by E. K. Alden, Ex'r, for distrib.	
missionary books,	218 44—3,718 44
	6,906 85

## RHODE ISLAND.

Providence, Central Cong. ch., 85.80;	
Beneficent ch., A lady, 10,	95 80

## CONNECTICUT.

Fairfield county.	
Danbury, 1st Cong. ch. and so.	163 85
New Canaan, Cong. ch. and so.	91 05
No. Greenwich, Cong. ch. and so.	12 40
So. Norwalk, Cong. ch. and so.,	
77.58; do., J. M. Layton, 50,	127 58—394 88
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	76 34
E. Avon, Cong. ch. and so.	25 00
Hartford, Pearl-st. ch., 110.52; do.,	
Rev. G. E. Sanborne, with other	
don., to const. ETHEL HALE	
LOVE, H. M., 50; Theol. Sem.,	
69.62; Rev. C. S. Beardslee, for	
chapel at Guadaluja, 25,	255 14
West Hartland, Cong. ch. and so.	5 00—361 48
Litchfield co. G. M. Woodruff, Tr.	
Kent, 1st Cong. ch. and so.	14 93
New Milford, James Hine,	10 00
Thomaston, Cong. ch. and so.	15 31
Woodbury, A friend,	2 00—42 24
Middlesex co. E. C. Hungerford, Tr.	
Centre Brook, Cong. ch. and so.	34 27
Durham, Cong. ch. and so.	13 50
Old Saybrook, Cong. ch. and so.	38 72—86 49
New Haven co. F. T. Jarman, Agent.	
New Haven, Humphrey-st. ch. and	
Sab. sch., 125; Centre ch., m. c.,	
3.06,	128 06



Stony Creek, Cong. ch. and so.	8 00
Whitneyville, Cong. ch. and so.	27 00—163 06
New London co. L. A. Hyde and H. C. Learned, Trs.	
Groton, 1st Cong. ch., to const. J. L. RANDALL, H. M.	127 00
New London, 1st Ch. of Christ, m. c., 15.41; do., with other dona., to const. J. H. WILCOX and MARY S. CLARK, H. M., 191.38,	206 79
Norwich, Broadway ch., 153.25; 1st Cong. ch. (of which 50 from L. A. Hyde, with other dona., to const. ELIZABETH COFFEY, H. M.), 130,	283 25
Preston, Cong. ch. and so.	22 50—639 54
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	80 28
Coventry, 1st Cong. ch. and so.	31 50
Somers, Cong. ch. and so.	68 10
Somersville, Cong. ch. and so.	14 67—194 55
Windham county.	
Chaplin, Cong. ch., for chapel at Guadalajara,	24 00
No. Woodstock, Cong. ch. and so.	22 55
Plainfield, 1st Cong. ch. and so.	40 05
Putnam, 2d Cong. ch. and so.	23 44—110 04
	1,992 28

## NEW YORK.

Albany, Julia Treadwell, with other dona., to const. G. C., AMY, ALICE, and L. S. TREADWELL, H. M., 200; Miss M. Learned, 30; Electa M. Eames, 10; E. Maria Eames, 10,	250 00
Berkshire, 1st Cong. ch. and so.	60 41
Binghamton, Mrs. Henry Mather, 10; Mrs. Geo. F. Lyon, 10,	20 00
Brooklyn, Tompkins-ave. Cong. ch., 500; Rochester-ave. Cong. ch., to const. J. D. and Mrs. A. C. CUTTER and J. FRASER, H. M., 368.13,	868 13
Clinton, M. N. H. Popoff and G. Theodoroff, for building in Samokov,	10 00
Ellington, Cong. ch. and so.	8 00
Gloversville, Mrs. U. M. Place,	100 00
Hoosick Falls, Mrs. Quackenbush, for Gemerek,	10 00
Ithaca, 1st Cong. ch.	69 00
Munnsville, Cong. ch. and so.	5 00
New York, Broadway Taber ch., 100; Pilgrim ch., Two friends, 38; S. T. Gordon, 250; Friends, for Geme- rek, 116; H. E. Parkhurst, for aid of Theol. students in Doshisha sem., Japan, 125; Mrs. E. M. Maxwell, for Gemerek, 100; "Arrears," 20; A friend at an. meeting, 20; Carrie A. Pierson, for Gemerek, 5,	774 00
Palmyra, D. D. Swezey, 5; G. H. Rogers, 3.88,	8 88
Paris, Cong. ch. and so.	19 50
Pulaski, 1st Cong. ch. and so.	8 00
Rochester, Memorial of L. J. Gaylord, Syracuse, Plymouth ch.	5 00
West Brook, Cong. ch. and so.	22 00
	2 75--2,240 67

Legacies.—Oxford, Alamanzar Wat- son, by A. H. Watson, Ex'r,	2,000 00
	4,240 67

## PENNSYLVANIA.

Roxboro, A friend,	20 00
Scranton, Plymouth Cong. ch.	39 80—59 80

## NEW JERSEY.

E. Orange, Miss C. D. Dill,	10 00
Orange, Mrs. J. W. Strikler, for Anatolia College,	50 00
Plainfield, Cong. ch., m. c.	5 00
Princeton, Mizpeh Circle, for scholar- ship in Anatolia College,	25 00
Summit, Cen. Presb. ch., for native helper, Tung-cho,	50 00
Vineland, J. H. Genn,	4 80—144 80

## MARYLAND.

Baltimore, 1st Cong. ch. (of which 31.25 for special work in Japan),	123 45
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## VIRGINIA.

Falls Church, Cong. ch.	14 97
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## DISTRICT OF COLUMBIA.

Washington, Ralph Dunning, 75; Rev. Robert Nourse, 10,	85 00
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## ALABAMA.

Mobile, For. Mis. Band, for Misses Wyckoff,	7 35
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## OHIO.

Akron, West Hill Cong. ch.	29 10
Alexandria, Cong. ch.	4 30
Andover, 1st Cong. ch.	5 68
Ashtabula, 1st Cong. ch.	35 35
Cleveland, Plymouth Cong. ch., 116.06; 1st Cong. ch., 28.18; Beth. Bohe. Y. P. S. C. E., for Shansi, 10,	154 24
Coolville, Mrs. M. B. Bartlett, to const. Mrs. FANNIE G. SLACK, H. M.	100 00
Kent, Cong. ch., 17.25; George O. Rice, 10,	27 25
Mansfield, 1st Cong. ch., 215.88; S. A. Jennings, for school in Madura, 25,	240 88
Oberlin, 2d Cong. ch., 96.72; Mrs. L. G. B. Hills, 10; Mrs. E. B. Clark, 10,	116 72
Paris, Cong. ch. and Sab. sch.	30 00
Siloam, John R. Jones,	5 00
Tallmadge, Cong. ch. and Y. P. S. C. E.	97 58
Wakeman, Cong. ch.	5 00
W. Andover, Cong. ch.	17 19—868 69

## INDIANA.

Terre Haute, Mary H. Ross,	10 00
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## ILLINOIS.

Abingdon, Cong. ch.	27 06
Champaign, 1st Cong. ch.	24 66
Chicago, U. P. ch., m. c., 10.83; do., Y. P. S. C. E., 25; West-ave. ch., 32.84; Warren-ave. ch., 31.07; South Ger. ch., 3; W. E. Sanford, 25,	127 74
Du Quoin, Mrs. Mary A. Arms,	10 00
Earlville, J. A. D.	25 00
Lamont, Cong. ch.	11 45
Lincoln, Robert W. Crowell,	5 00
Moline, Cong. ch.	100 00
Payson, J. K. Scarborough,	200 00
Princeton, Cong. ch.	15 66
Roseville, Mr. and Mrs. L. C. Axtell,	95 05—641 62

## MISSOURI.

Kansas City, 1st Cong. ch.	175 00
Kidder, Cong. ch.	8 76
La Grange, Cong. ch.	3 75
Sedalia, Cong. ch.	31 72
St. Louis, 3d Cong. ch., 41.18; 1st Ger. Cong. ch., 3.85	45 03—264 26

## MICHIGAN.

Eastport, Cong. ch.	1 80
Kalamazoo, 1st Cong. ch., add'l,	20 00
Port Sanilac, Cong. ch.	19 00
So. Haven, 1st Cong. ch.	1 09—41 89

## WISCONSIN.

Beloit, 1st Cong. ch.	14 90
Brownstown, H. Lathrop,	5 00
Emerald Grove, Cong. ch.	6 50
Fox Lake, Cong. ch.	13 09
Hartland, Cong. ch.	11 40

Menasha, 1st Cong. ch.	16 98
Pewaukee, Cong. ch.	7 20
Pleasant Hill, Presb. ch.	5 00
Whitewater, 1st Cong. ch.	25 00—105 07

## IOWA.

Clinton, Cong. ch.	22 53
Des Moines, Plymouth Cong. ch., 232.68; Pilgrim Cong. ch., 4.04; M. H. Smith, for helper for Rev. E. H. Richards, E. C. Africa, 30,	266 72
Durango, Cong. ch.	5 80
Genoa Bluffs, Cong. ch.	5 21
Jefferson, D. B. Eells,	10 00
McGregor, Cong. ch.	32 27
Montour, Cong. ch., to const. Rev. W. H. BARROWS, H. M.	50 07
Sherrill's Mound, Ger. Cong. ch.	4 00
Woodbine, Mrs. A. A. Dimmick, for Mr. Gregorian's work,	10 00—406 60
Legacies.—Des Moines, Mrs. Harriet L. Rollins, for rent of farm,	37 50
	444 10

## MINNESOTA.

Minneapolis, Plymouth Cong. ch., 113.20; Fifth-ave. ch., 6,	119 20
St. Paul, A. C. A.	50 00
Waseca, Cong. ch.	5 25
Worthington, Union Cong. ch.	2 92—177 37

## KANSAS.

Sabetha, Cong. ch.	10 00
Stockton, Cong. ch.	2 62—12 62

## NEBRASKA.

Ainsworth, Cong. ch.	8 50
Chadron, Cong. ch.	44 07
Fremont, Cong. ch.	16 09
Pawnee City, S. E. Hillis,	2 00
Stanton, N. E. Cong. ch.	1 70
Waverly, Cong. ch.	3 50—75 86

## CALIFORNIA.

Berkeley, 1st Cong. ch.	35 60
Oakland, 1st Cong. ch., 252.43; Plymouth-ave. Cong. ch., 10.95; Market-st. Br. ch., 10.80,	274 18—309 78

## OREGON.

Forest Grove, Cong. ch.	35 00
Pendleton, Cong. ch.	2 50—37 50

## COLORADO.

Colorado Springs, 1st Cong. ch.	30 35
Denver, 1st Cong. ch.	95 40
West Denver, Cong. ch.	14 00—139 75

## SOUTH DAKOTA.

Bard, Cong. ch.	8 65
Howard, Cong. ch.	3 00—11 65

## WASHINGTON.

Skokomish, Cong. ch.	15 00
Tacoma, Rev. Cushing Eells, D.D., to const. MINNIE B. PERKINS, H. M.	100 00—115 00

## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Am. Presb. ch. (of which 300 towards support of Mr. and Mrs. Pedley),	800 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Niigata, Rev. D. Scudder, to const. Mrs. E. C. SCUDDER, H. M.	100 00
Sandwich Islands, —, A friend,	5,000 00

Turkey, Broosa, Girls' Mis. Soc., for Madura, 24.06; Marsovan, Girls' Mis. Soc., for China, 3.96; Monastir, Miss M. L. Matthews, a thank-offering, 10,	38 02—5,138 02
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## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For rebuilding Umvoti house, Zulu Mission,	500 00
For wagon, 150, and bal. refit for Miss Hance, 4.77,	154 77
For Miss Melvin's trip for health,	270 00
For scholar in Miss Fritcher's school, Marsovan,	40 00
For Mrs. Howland's work, Mexico,	100 00—1,064 77

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

<i>Treasurer</i> , 17,114 72	
For Beggars' School, Aintab,	34 00
For clothing for said beggars,	10 00—17,158 72

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Central Cong. Sab. sch., 16; Portland, 2d Parish Sab. sch., for native pastor in Hong Kong, 10,	26 00
NEW HAMPSHIRE.—New Ipswich, Children's 27th Annual Fair,	1 00
VERMONT.—St. Johnsbury, South Cong. Sab. sch., for Harpoot,	38 00
MASSACHUSETTS.—Boston, Y. P. S. C. E., Allston, for Miss Wheeler, 10; Chelsea, 1st Cong. Sab. sch., for work of Miss E. M. Stone, 25; Easton, Y. P. S. C. E., 6.25; Lowell, High-st. Sab. sch., for student at Kyōto, 25; So. Framingham, South Cong. Sab. sch., 25; Warwick, Cong. Sab. sch., 8,	99 25
NEW YORK.—New York, Buds of Promise, for child in Ceylon, 5; Sherburne, 1st Cong. Sab. sch., 24.46,	29 46
PENNSYLVANIA.—Summit Hill, St. Paul Ref. ch., for Packarich school, Eastern Turkey, OHIO.—Bath, Union Sab. sch., 4.25; Penfield, Y. P. S. C. E., 1.50; Springfield, Primary Dep. of 1st Cong. Sab. sch., for girl at Harpoot, 3,	8 75
ILLINOIS.—Kemper, Delaware Cong. Sab. sch., for Turkey,	5 00
MICHIGAN.—Grand Rapids, 1st Cong. Sab. sch., 25; Richmond, Cong. Sab. sch., 6.15; Wheatland, Cong. Sab. sch., 5.60,	36 75
MISSOURI.—Amity, Cong. Sab. sch., for student, Micronesia,	75
IOWA.—Atlantic, Cong. Sab. sch., 10.97; Clinton, Cong. Sab. sch., 10; Nashua, Cong. Sab. sch., for West Mexico, 5.66; Sheldon, Cong. Sab. sch., 5.10,	31 73
MINNESOTA.—New Ulm, Y. P. S. C. E.	5 00
KANSAS.—Blue Rapids, Cong. Sab. sch., 1.50; Manhattan, Deep Creek Sab. sch., 6,	7 50
SOUTH DAKOTA.—Chamberlain, Cong. Sab. sch.	5 00
	296 01

From THE AMERICAN MISSIONARY ASSOCIATION.

By W. H. Hubbard, *Treasurer*.

Income of "The Avery Fund" for year to Sept. 30 (prev. rec'd, 2,301.19),	2,453 03
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Donations received in October,	39,783 66
Legacies received in October,	7,701 30
	47,484 96

Total from September 1 to October 31, 1889: Donations, \$56,093.85. Legacies, \$17,108.02=\$73,201.87.

# FOR YOUNG PEOPLE.

## ACROSS AFRICA.

BY MRS. JOHN O. MEANS.

IN July, 1881, a young Scotchman, named Frederick Arnot, set out from Glasgow with the purpose of giving his life for the redemption of Africa. Before leaving he had received as a parting counsel from the veteran missionary, Dr. Moffat, these words: "Have patience, have patience, have patience!" One friend accompanied him, whose health failed on the voyage,

and who therefore remained in Natal while Mr. Arnot pressed on north-westward toward the interior. His plan was to travel over the country, declaring the good news of the gospel as he went, and looking for a suitable place where he might establish himself permanently as a missionary. He had not intended to go alone; still he went cheerfully and fearlessly, in the assurance that God was with him according to his word.



CROSSING A RIVER.

Joining himself to a troop of wagons driven by Kaffirs, he started in November, 1881, for Shoshong, in the Bamangwato country. There he would find Englishmen of the London Missionary Society, and could learn the Sechuana language, akin to the dialects of interior tribes. The Kaffir drivers, at first unfriendly, became kind and helpful during their month's journey over the Drachensburg Mountains to Potschefstroom in the Transvaal. Mr. Arnot carried a little tent, but slept under a wagon, his bed consisting of a layer of goatskins and a waterproof sheet lined with woolen cloth, with rug and blankets for covering. After a few weeks of language study he resumed



his journey to Shoshong, in the company of the African traveler, Mr. Selous. The heat was so great that they were often obliged to travel by night, Mr. Arnot walking five hours one night before the wagons with a lantern to trace the road through the thick bush. Among the Boers he received the utmost kindness, and the country was often most lovely. Lions and leopards became numerous as they reached the Limpopo River, and on dark nights kept them awake with their roaring. But with a thorn hedge and a blazing fire there was no danger.

Arriving at Shoshong in five weeks, and resting and studying there a few weeks more, he set off early in June, 1882, for the Zambesi River. He had now been in the fever district through the five worst months of the year, yet he was in excellent health, having had only a light touch of fever, while others had suffered severely. He could now speak the language well enough to be understood as he gave the message of eternal life. Three native Christians went with him, and three donkeys carried the luggage.

Crossing the Kalahari desert in heat and drought, often amid intense discomforts, and making their way in zigzag fashion from water to water, they came among the Bechuanas. From village to village they went; now through a wild, beautiful country, getting plenty of game; again over deserts and reedy marshes. They always held a service of reading and prayer each morning and evening and on Sunday afternoons. Long stretches of the country had never before been visited by any messenger of the gospel, and many natives said they would be very glad of a teacher. As they left the awful desert finally behind them, all the talk of the people was of the wonderful escape they had made, affirming that it was a perfect miracle. Coming to the Chobe River, Mr. Arnot found it refreshing to see that vast body of water rolling on between its wooded and vine-clad banks, bearing on its bosom rare and splendid water-fowl. At length, after two months' toil, he reached the Zambesi in perfect health, a little more than a year after leaving home.

But the king of the Barotse tribe had ordered that no white man should cross the river. He "would kill any native who took one over." Great delays and difficulties followed. In that pestilential region fever also set in and laid Mr. Arnot low, but plain paths always opened before his pilgrim feet. One English trader nursed him, and another, who had known the king from his boyhood, advocated his cause so that he was taken up the river by the king's own men. He was kindly treated, and remained in that region for two years, teaching children as well as grown people and accustoming himself to native ways. His bodily sufferings in that fever-haunted valley became, however, so severe and prostrating that when the Portuguese trader, Silva Porto, urged his accompanying him on a return journey to Bihé, Mr. Arnot consented. He had always had before his mind a more healthful country to the north. So, riding upon an ox, he again set forward, May, 1884, still telling everywhere, though after awhile it had to be through interpreters, the good news from heaven.

The usual African privations and adventures were experienced till he reached Bihé and Bailundu, where he rendered good service in procuring the recall thither of the missionaries of the American Board, Messrs Sanders, Stover, Fay, and others, who had been expelled by King Kwikwi. Thence he went

down to the coast at Benguella for supplies from England, ending his great journey across Africa in March, 1885.

At this time he fixed upon King Msidi's town in the Garenganze country as his permanent working place, and, beginning the inland journey in June, 1885, he arrived there in February, 1886. It took more than three months



MR. ARNOT'S ADVENTURE WITH A LION.

after leaving our Bihé station to reach Garenganze, which lies just west of Lakes Bangweolo and Moero, not very far from Ilala, where Livingstone died. Zanzibar Arabs were there before Mr. Arnot and told infamous stories about him to the king, to which he said: "I am sure I cannot answer your words. I do not know these English people. I certainly do not know this man who is now coming; but one thing I know—I know you Arabs." He



had heard of Livingstone, and was much interested when Arnot told him that he was a man of peace like Livingstone and came from the same country and town. The Umbundu language used in Bihé is understood somewhat in Garenganze, so that Mr. Arnot could immediately communicate with the people. He found Msidi "a thorough gentleman," honorable and friendly in dealing with him, and generally wise, though strict, in government. His five hundred wives are taken from as many different sections of his domain, and through them he keeps strict watch over everything. He gave Mr. Arnot his choice of a site for residence and men to help him build. Two native boys who came with him were his housemates and soon his fellow-Christians. Instead of asking tribute, Msidi sent him presents of food and cloth to buy more, making every effort to please him, and consenting to every suggestion. As to his health, Mr. Arnot wrote in May, 1887: "I have not had a single day's illness of any kind, and nearly a year has passed since I touched quinine or any other home medicines. . . . In fact I am quite a naturalized African. The heat of the sun in no way affects my head as it used to do. My days are spent in unbroken quietness of mind and peace within. The Lord wonderfully makes up to me for all I lose in being without the immediate fellowship of brethren in Christ." There were constant tokens of the presence of the King with his servant not only in spiritual but in temporal things. Once he was quite out of boots, so that he had to tie on his feet thick pads of newspapers to keep them from the hot ground. He had been too busy with the people to prepare any leather. He set out for Msidi's, intending to ask him if he had a pair, but changed his mind and said nothing to any one. "Next morning a man came along with a pair of boots to sell, almost new, of fine leather; and on trying them on they fitted me perfectly—the best-fitting boots I ever had. 'How much for them?' 'Four yards.' I had just four yards of cloth on hand. I could not have believed five minutes before that such a pair of boots was in the interior, for even in Benguella I could not get boots to fit me."

Two years had passed without a word from the outside world, when one afternoon a native walked in with a packet of letters and the news that two Englishmen were a few days behind, on their way to Mr. Arnot's aid. Great must have been the joy of that meeting; but Messrs. Swan and Falkner, the new missionaries, agreed that it was best for Mr. Arnot to return to the coast with their caravan—so seldom do caravans penetrate to that region—and sail for Europe to secure rest and further aid. This was done. Mr. Arnot spent six months at home, and again reached Africa in the summer of 1889, bringing with him a wife, and expecting the family of his sister and her husband to follow with more teachers.

While in England Mr. Arnot read an account of his travels before the Royal Geographical Society, by which it was most favorably received. When asked by the members to what he attributed his success in winning his way among the people, he answered simply: "To the presence and power of God with me day and night." May that presence still go before him and give him rest!

The story of Mr. Arnot's life is told in his volume entitled "*Garenganze*," published in this country by F. H. Revell, by whose permission we use the cuts in this article.



## ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced Eightieth Annual Meeting in the Tabernacle Congregational Church of the city New York, Tuesday, October 15, 1889, at three o'clock in the afternoon.

### CORPORATE MEMBERS PRESENT.

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 Rev. Charles S. Lane, Mount Vernon.  
 Rev. Sidney G. Law, New Brighton.  
 Rev. Sam'l Johnson, New Haven.  
 Rev. M. B. Angier, North Granville.  
 Rev. T. H. Johnson, Newburgh.  
 Rev. R. H. Wallace, Newburgh.  
 H. W. Hubbard, New York City.  
 Rev. Thos. S. Pond, New York City.  
 Sam'l H. Virgin, D.D., New York City.  
 Lucien C. Warren, M.D., New York City.  
 Edward W. Gilman, D.D., New York City.  
 Rev. C. H. Daniels, New York City.  
 Wm. H. Ward, D.D., New York City.  
 Rev. A. C. Frissell, New York City.  
 Charles Whittemore, New York City.



William J. Whittemore, New York City.  
 W. W. Rand, D.D., New York City.  
 Homer F. Lockwood, New York City.  
 Rev. Daniel Tenney, Poughkeepsie.  
 Rev. Walter K. Long, Richmond Hill.  
 Rev. Lewin F. Buell, Smyrna.  
 Rev. E. Nevins, Stuyvesant Falls.  
 Rev. Wm. J. Chalmers, Riverhead.  
 Rev. Samuel Whaley, Riverhead.  
 Rev. Thomas Jenkins, Waterville.

*New Jersey.*

Rev. Wm. H. Belden, Bridgton.  
 A. H. Bradford, D.D., Montclair.  
 Oliver Crane, D.D., Morristown.  
 J. E. Rankin, D.D., Orange.  
 Rev. Sam'l Hutchings, Orange.

*Pennsylvania.*

Rev. Sam'l W. Pierson, Philadelphia.

*Maryland.*

Rev. Edward A. Lawrence, Baltimore.

*South Carolina.*

Rev. Richard Knight, Barnwell.

*Ohio.*

Rev. Wm. H. Warren, Cincinnati.  
 C. L. F. Huntington, Cincinnati.  
 Rev. J. W. Simpson, Cincinnati.  
 W. H. Cook, Cincinnati.  
 Rev. Irving W. Metcalf, Cleveland.  
 W. A. Mahoney, Columbus.  
 Rev. E. H. Richards, Norwalk.  
 Rev. C. V. Spear, Oberlin.

*Michigan.*

Rev. W. H. Davis, Detroit.

*Illinois.*

Rev. H. S. Harrison, Chicago.  
 Joseph E. Roy, D.D., Chicago.  
 D. R. Holt, Lake Forest.  
 Edward A. Tanner, Jacksonville.  
 Thos. D. Robertson, Rockford.  
 Roswell O. Post, D.D., Springfield.  
 John B. Joy, ———.

*Wisconsin.*

Rev. W. L. Bray, Kenosha.  
 Rev. H. A. Miner, Madison.  
 Rev. Luther Clapp, Wauwatosa.

*Minnesota.*

Rev. Joseph Chandler, Lakeland.

*Missouri.*

Rev. John H. Williams, Kansas City.  
 Rev. J. G. Merrell, St. Louis.

*Kansas.*

Rev. J. G. Dogherty, Kansas City.  
 Rev. Linus Blakesley, Topeka.

*Nebraska.*

Rev. John B. Doolittle, Franklin.

*California.*

Rev. W. H. Cook, Oakland.

*Canada.*

George H. Wells, D.D., Montreal.  
 Rev. E. M. Hill, Montreal.

MISSIONARIES PRESENT.

Rev. Josiah Tyler, Zulu Mission.  
 Miss Susie Tyler, Zulu Mission.  
 Rev. Erwin H. Richards and wife, East Central African Mission.  
 Rev. Lyman Bartlett and wife, Western Turkey Mission.  
 Miss Fannie E. Burrage, Western Turkey Mission.  
 Miss Laura B. Chamberlin, Western Turkey Mission.  
 Rev. Geo. F. Herrick, D.D., and wife, Western Turkey Mission.  
 Rev. Geo. W. Wood, D.D., and wife, Western Turkey Mission.  
 Miss Mary P. Wright, Western Turkey Mission.  
 Rev. Robert Chambers and wife, Eastern Turkey Mission.  
 Rev. Royal M. Cole, Eastern Turkey Mission.  
 Rev. Henry J. Bruce and wife, Marathi Mission.  
 Miss Harriet L. Bruce, Marathi Mission.  
 Rev. John E. Chandler and wife, Madura Mission.  
 Miss Gertrude A. Chandler, Madura Mission.  
 Rev. Geo. H. Gutterson, Madura Mission.  
 Mrs. Hattie A. Hazen, Madura Mission.  
 Miss Ella J. Newton, Foochow Mission.  
 Rev. Henry D. Porter, M.D., and wife, North China Mission.  
 Rev. Martin L. Stimson and wife, Shansi Mission.  
 Rev. Dan'l C. Greene, D.D., Japan Mission.  
 Rev. Frank E. Rand and wife, Micronesian Mission.  
 Miss Lizzie B. Pierson, of Pao-ting-fu, North China Mission.  
 Rev. C. N. Ransom and Rev. James C. Dorward, under appointment to the Zulu Mission.

President R. S. Storrs, D.D., took the chair and led the devotional exercises.

Rev. W. M. Taylor, D.D., delivered an address of welcome, to which President Storrs briefly replied.

The material portions of the Minutes of the last meeting were read.

The chair nominated the following committees and they were approved:—

*Committee of Arrangements.*—W. M. Taylor, D.D., George M. Boynton, D.D., James P. Wallace, Esq., Rev. E. G. Porter, and John H. Washburn, Esq.

*Business Committee.*—James G. Johnson, D.D., Hon. Royal C. Taft, Henry Fairbanks, PH.D., Ralph Emerson, Esq., Rev. E. N. Packard, A. H. Quint, D.D., and Elbert B. Monroe, Esq.

The chair appointed the following

*Committee on Nominations.*—Arthur Little, D.D., Samuel Holmes, Esq., C. F. Thwing, D.D., William Kincaid, D.D., A. Lyman Williston, Esq.

Secretary Alden read the report of the Prudential Committee on the Home Department. Prayer was offered by Rev. M. Burnham, D.D., and a hymn was sung.

Treasurer L. S. Ward read a summary of his report, to which were appended the various certificates of the Auditors.

In the absence of Secretary Clark, the Annual Survey of Missions relating to Papal Lands, Bulgaria, India, and Japan was read by the Editorial Secretary, Dr. Strong.

Secretary Smith read that portion of the Annual Survey which related to Asia Minor, China, Africa, and the Pacific Islands.

Prayer was offered by Rev. John Hall, D.D., of New York.

Adjournment was taken to a quarter before eight o'clock.

#### TUESDAY EVENING.

President Storrs took the chair at a quarter before eight o'clock. The hymn, "In the Cross of Christ I glory," was sung; devotional services were conducted by Rev. G. S. F. Savage, D.D., and the sermon preached by Rev. Llewellyn Pratt, D.D., of Norwich, Conn., from the text, John 20: 21-23: "Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Prayer was offered by Rev. T. B. McLeod, D.D., and the meeting adjourned to nine o'clock Wednesday.

#### WEDNESDAY MORNING.

The President took the chair at nine o'clock, and prayer was offered by Rev. A. H. Quint, D.D.

The Minutes of the sessions of yesterday were read.

Rev. A. H. Quint, D.D., was released from service on the Business Committee, and Pres. W. W. Patton, D.D., was appointed in his place.

Secretary Alden read a paper from the Prudential Committee upon "The Place Occupied in Missionary Work by Prayer." The paper was referred to a special committee.

Devotional exercises for a half-hour were conducted by Rev. A. H. Plumb, D.D.

Part was taken in these services by Rev. W. E. Griffis, D.D., Rev. O. S. Dean, Rev. Josiah Tyler, of South Africa, Rev. W. L. Bray, and Rev. G. E. Street.

At half-past ten Vice-President Blatchford took the chair. Secretary Smith read a paper from the Prudential Committee on "The Evangelization of Africa." Prayer was offered by Rev. W. E. Park, D.D., and the paper was referred to the Committee on Missions to Africa.

The Nominating Committee reported the following committees; the report was accepted and the committees were appointed.

*Committee on Home Department Report.*—Rev. F. W. Fisk, D.D., Rev. Henry Fairbanks, PH.D., Hon. E. S. Jones, Rev. T. B. McLeod, D.D., Rev. J. W. Harding, Lewis A. Hyde, Esq., Rev. W. H. Warren.

*Committee on Treasurer's Report.* — Hon. James White, W. E. Hale, Esq., Hon. E. D. Holton, Z. Styles Ely, Esq., Rev. J. G. Vose, D.D., Charles L. Mead, Esq., W. C. Mahoney, Esq.

*Committee on Nomination of Officers.* — Rev. F. A. Noble, D.D., Rev. George P. Fisher, D.D., James P. Wallace, Esq., Rowland Hazard, Esq., Rev. George W. Phillips, D.D., Pres. J. W. Strong, D.D., C. F. Gates, Esq.

*Committee on Missions to Japan.* — Rev. George P. Fisher, D.D., Rev. E. A. Lawrence, Gen. O. O. Howard, Rev. H. M. Storrs, D.D., Rev. W. J. Tucker, D.D., Rev. B. G. Northrup, LL.D., Rev. J. L. Scudder.

A paper from the Prudential Committee, written by Secretary Clark, upon "Twenty Years in Japan," was read by Rev. F. E. Clark, D.D., and the paper was referred to the Committee on Missions to Japan.

Prayer was offered by Prof. George N. Boardman, D.D.

The chair appointed the following committee on the paper read by Secretary Alden: Rev. M. Burnham, D.D., Rev. A. W. Hazen, D.D., Rev. W. H. Davis, C. F. Gates, Esq., Rev. J. E. Rankin, D.D.

Adjournment was taken to half-past two o'clock.

#### WEDNESDAY AFTERNOON.

The President took the chair at half-past two o'clock and led in prayer.

The Committee on Nominations reported the following committees, and they were appointed.

*Committee on Missions to Africa.* — Rev. George L. Walker, D.D., Rev. M. E. Strieby, D.D., Rev. A. McKenzie, D.D., Hon. Samuel Merrell, Rev. George E. Street, Gen. E. Whittlesey, Rev. J. J. Hough.

*Committee on Turkish Missions.* — Rev. Joseph Cook, G. H. Whitcomb, Esq., Rev. J. Y. Leonard, Rev. W. L. Bray, Rev. George F. Magoun, D.D., Rev. H. D. Wiard, D. Willis James, Esq.

*Committee on Missions to India and Ceylon.* — Rev. E. G. Porter, Rev. W. H. Davis, Rev. N. Smyth, D.D., Rev. G. H. Welles, Hon. N. Shipman, Pres. E. A. Tanner, Thomas D. Robertson, Esq.

*Committee on Missions to Papal Lands.* — Rev. A. H. Bradford, D.D., Rev. W. S. Alexander, D.D., Rev. C. C. Johnson, Rev. Washington Gladden, D.D., H. Z. Culver, Esq., H. W. Hubbard, Esq., Rev. H. C. Simmons.

*Committee on Missions to China.* — Rev. S. H. Virgin, D.D., Rev. D. N. Beach, Rev. J. E. Roy, D.D., Rev. A. H. Ross, D.D., Hon. Chester Holcombe, Rev. H. W. Lathe, J. N. Stickney, Esq.

*Committee on Missions in the Pacific Islands.* — Rev. F. S. Fitch, Rev. I. W. Dwinell, D.D., Julius Davenport, Esq., Rev. A. A. Berle, Rev. M. W. Montgomery, C. W. Osgood, Esq., Henry W. Wilkinson, Esq.

A report was received from the Prudential Committee upon the matter referred to it last year concerning the proposed union of churches in Japan. The report was read in behalf of the chairman of the Committee by Rev. C. C. Creegan, D.D., and was accepted. It expressed the opinion of the Committee that no further action upon the matter referred to them is at present required.

The committee appointed last year upon the relation of the Board to the churches and individuals contributing to it reported in part, through its chairman, Rev. A. J. F. Behrends, D.D., offering the following resolution, which, under suspension of the rules, was unanimously adopted, after the acceptance of the report: —

*Resolved*, That By-law II (page 8) be amended by striking out the word "of" next following the words "Prudential Committee," and inserting in place thereof the words "consisting of the President,



Vice-President;" and by inserting the word "other" after the word "ten," so that the sentence will read as follows:—

"A Prudential Committee consisting of the President, Vice-President, and ten other persons."

After remarks by Pres. W. W. Patton, D.D., Rev. W. E. Griffis, D.D., Z. Styles Ely, Esq., and Rev. R. R. Meredith, D.D., the committee was continued.

Addresses were made by Rev. Henry D. Porter, M.D., of the North China Mission, Rev. Josiah Tyler, of the Zulu Mission, and by the President.

Rev. W. M. Taylor, D.D., introduced a committee bringing salutations from the Board of Managers of the Methodist Episcopal Church, the committee consisting of Rev. C. C. McCabe, D.D., Senior Corresponding Secretary, Rev. S. L. Baldwin, his colleague, and Gen. Clinton B. Fisk, who made addresses, to which the President responded. A committee of three was ordered to return the salutations of the Board.

Adjournment was taken to a quarter before eight o'clock.

#### WEDNESDAY EVENING.

Vice-President Blatchford took the chair at a quarter before eight o'clock. A hymn was sung, and prayer was offered by Pres. S. C. Bartlett, D.D.

The Committee on Nominations reported the following nominations for a committee, which was appointed:—

*Committee on Place and Preacher.*—Rev. A. W. Hazen, D.D., Rev. H. C. Haydn, D.D., T. J. Borden, Esq., Rev. George B. Safford, D.D., Rev. N. H. Whittlesey, Elijah Swift, Esq., and Pres. Cyrus Northrup.

The committee on the paper from the Prudential Committee read by Secretary Alden, on "The Place Occupied in the Missionary Work by Prayer," reported through Rev. M. Burnham, D.D., who made an address. After a further address by Rev. A. W. Hazen, D.D., the report was accepted.

Addresses were made by Rev. Robert Chambers, of the Eastern Turkey Mission, Rev. E. G. Porter, of Massachusetts, and Rev. M. Chamberlain, of Brazil, and the meeting adjourned to nine o'clock on Thursday.

#### THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. E. M. Williams.

The Minutes of yesterday's sessions were read.

The Committee on Missions to the Pacific Islands reported through Rev. F. S. Fitch, its chairman, who made an address. After an address by Rev. I. E. Dwinell, D.D., the report was accepted.

The Committee on Place and Preacher reported through its chairman, Rev. A. W. Hazen, D.D., recommending Minneapolis, Minn., as the place of the next Annual Meeting, and that the Rev. Arthur Little, D.D., of Boston, be the preacher, with Rev. J. K. McLean, D.D., of Oakland, Cal., as alternate, and nominating the following Committee of Arrangements:—

Rev. C. F. Thwing, D.D., Rev. Geo. R. Merrill, Rev. F. P. Woodbury, D.D., Rev. A. H. Heath, D.D., E. S. Jones, Esq., Pres. Cyrus Northrup, LL.D., C. A. Pillsbury, Esq., D. C. Bell, Esq., Geo. A. Brackett, Esq., F. H. Carleton, Esq., Rev. H. W. Gleason, Geo. H. Rust, Esq., A. N. Leighton, Esq., Geo. H. Pratt, Esq., G. M. Rathbone, Esq., Albert Shaw, Esq.

The report was accepted, after remarks by Rev. C. F. Thwing, D.D., and the several nominations were confirmed.

The chair appointed E. W. Blatchford, Esq., Rev. W. M. Taylor, D.D., and Rev. A. H. Quint, D.D., a committee to return the salutations of the managers of the Methodist Episcopal Board of Missions.

The Secretaries were appointed a committee to send by telegraph the salutations of the Board to the Inter-Seminary Missionary Alliance now in session in Chicago.

The Committee on Missions to Africa reported through its chairman, Rev. G. L. Walker, D.D., offering the following resolution, which, after remarks by Dr. Walker, Rev. M. E. Strieby, D.D., Rev. E. H. Richards, of East Africa, Rev. Josiah Tyler, of the Zulu Mission, and the President, was adopted, with the acceptance of the report:—

*Resolved*, That the President and Secretaries of this Board be empowered, in its name and on its behalf, to request the President of the United States to urge upon Congress the expediency of uniting with Great Britain and Germany, now engaged in the undertaking, in the total suppression of the slave traffic on the eastern coast of Africa.

A communication to the Board was received through the President from Mr. Frederick K. Walter and wife, formerly assistant missionaries in connection with the Board, appealing from the decision of the Prudential Committee in their case, and it was referred under the rules to the Business Committee.

At half-past ten o'clock devotional exercises were introduced under the lead of Rev. Thomas Laurie, D.D., in which Rev. W. P. Sprague, of China, Rev. J. A. Chase, and Rev. A. H. Plumb, D.D., took part.

The President took the chair at eleven o'clock. The Committee on the Report of the Home Department reported through Prof. F. W. Fisk, D.D., its chairman, and after remarks by the chairman, Rowland Hazard, Esq., Prof. E. C. Smyth, D.D., Rev. A. McKenzie, D.D., Rev. W. H. Warren, and Hon. N. Shipman, a motion to refer the report back to the committee with the addition of three members was lost, and the report was accepted.

The Committee on Missions to Japan presented a report through its chairman, Prof. Geo. P. Fisher, D.D., with resolutions appended, and after remarks by the chairman, Prof. W. J. Tucker, D.D., W. E. Griffis, D.D., Rev. A. C. Thompson, D.D., and the reading of a telegram from the Eliot Church of Newton, Mass., reporting the gift of \$5,000 with an appended request that it be used in the opening of a new station in Japan, the report was accepted and the resolutions were adopted as follows:—

*Resolved*, That we have listened with profound sympathy to the memorial of our honored and beloved brethren of the Japan Mission, that we are impressed with the reasonableness and the urgency of their appeal, and that we pledge the resources at the command of the Board, so far as the just claims of our other missions shall permit, for the carrying out of their specific requests.

*Resolved*, That we recommend the consideration by the Prudential Committee of the expediency of raising a special fund for the enlargement of the work in Japan, according to the terms of the petition.

A resolution presented by Rev. G. F. Magoun, D.D., for the appointment of a special committee to consider certain suggestions made as to the report of the Prudential Committee, was laid upon the table.

On motion of Rev. A. H. Quint, D.D., under suspension of the rules, it was voted to amend Article 14 of Chapter III by striking out the first eight words and inserting the word "five," as fixing the quorum of the Prudential Committee.

Adjournment was taken to the close of the communion service.

#### THURSDAY AFTERNOON.

The communion service was held in the Tabernacle Congregational Church under the lead of Rev. S. G. Buckingham, D.D., of Massachusetts, and Rev. G. F. Herrick, D.D., of Turkey.

The President took the chair at four o'clock.

The Committee on New Members reported, through Rev. Burdett Hart, D.D., the decease of Hon. H. W. Taylor, Rev. J. W. Chickering, D.D., Elizur Smith, Esq., Prof. W. Thompson, D.D., and S. B. Chittenden, Esq.; also, the resignations of Rev. I. R. Worcester, of Massachusetts; Rev. A. L. Chapin, D.D., of Wisconsin; Rev. H. D. Kitchell, D.D., of Ohio; Hon. S. D. Hastings, of Wisconsin; Aaron Carter, Esq., of New Jersey; and Hon. W. W. Thomas, of Maine; and these resignations were accepted.

The same committee also recommended the following persons for election as Corporate Members:—

Hon. Franklin Fairbanks, of Vermont; Rev. L. Pratt, D.D., Prof. C. D. Hartranft, D.D., W. A. Slater, Esq., and Charles A. Jewell, Esq., of Connecticut; Rev. E. F. Williams, D.D., and Hon. W. H. Bradley, of Illinois; Rev. Daniel March, D.D., Rev. Lyman S. Rowland, D.D., F. B. Knowles, Esq., Rev. A. E. Dunning, D.D., Rev. D. N. Beach, A. G. Cumnock, Esq., Hon. J. M. W. Hall, and Rev. C. C. Creegan, D.D., of Massachusetts; Rev. A. R. Thain, D.D., of Nebraska; Rev. W. H. Warren, of Ohio; Pres. E. D. Eaton, D.D., of Wisconsin; D. C. Bell, Esq., of Minnesota; John D. Cutter, Esq., of New Jersey; Rev. W. A. Waterman, of Michigan.

It was voted that a majority of the votes cast should be necessary to an election, and the above-named gentlemen were elected by ballot.

The Committee on Missions to Turkey reported through its chairman, Rev. Joseph Cook, and the report was accepted after remarks by Mr. Cook, Rev. George F. Herrick, D.D., of Turkey, and Rev. A. J. F. Behrends, D.D.; and the committee was instructed to append to their report a resolution with regard to the services rendered the Board and its missionaries by the recent Minister of the United States to the Sublime Porte, the Hon. O. F. Straus.

The Committee on Nomination of Officers reported, through Rev. F. A. Noble, D.D., a list of officers, and Prof. G. P. Fisher, D.D., of the committee, presented a minority report signed by himself and Mr. Rowland Hazard. Remarks were made by Rev. George A. Gordon, Rev. D. N. Beach, Rev. A. H. Bradford, D.D., Ralph Emerson, Esq., Rev. A. J. F. Behrends, D.D., Rev. Lyman Abbott, D.D., Rev. F. A. Noble, D.D., Rev. A. E. P. Perkins, D.D., and Professor Fisher, D.D. A resolution was offered by Rev. G. L. Walker, D.D., and after remarks by Rev. W. M. Taylor, D.D., Rev. R. R. Meredith, D.D., Rev. Washington Gladden, D.D., Rev. Arthur Little, D.D., Prof. F. W. Fisk, D.D., the President of the Board, Rev. E. B. Webb, D.D., Hon. A. C. Barstow, Rev. A. J. F. Behrends, D.D., Rev. F. A. Noble, D.D., S. B. Capen, Esq., Prof. G. P. Fisher, D.D., Rev. A. C. Thompson, D.D., Rev. M. McG. Dana, D.D., Lewis A. Hyde, Esq., Rev. G. L. Walker, D.D., Pres. J. W. Strong, D.D., Rev. A. H. Quint, D.D., Ralph Emerson, Esq., the following substitute was accepted by the mover, and adopted by the Board:—

*Resolved*, That a committee of nine be appointed to inquire into the methods of administration pursued at the Missionary Rooms in Boston, and to recommend any changes which shall appear to them useful or important; the committee to report at a subsequent meeting.

The following officers were duly elected by ballot:—

*President.*

RICHARD S. STORRS, D.D., LL.D.

*Vice-President.*

E. W. BLATCHFORD, Esq.

*Prudential Committee.*

AUGUSTUS C. THOMPSON, D.D.

JOSEPH S. ROPES, Esq.

EDWIN B. WEBB, D.D.

C. C. BURR, Esq.

ELBRIDGE TORREY, Esq.

A. H. PLUMB, D.D.

Hon. W. P. ELLISON.

FRANCIS E. CLARK, D.D.

Rev. C. A. DICKINSON.

G. HENRY WHITCOMB, Esq.



*Corresponding Secretaries.**Assistant Recording Secretary.*

Rev. N. G. CLARK, D.D.  
 Rev. E. K. ALDEN, D.D.  
 Rev. JUDSON SMITH, D.D.

Rev. E. N. PACKARD.  
*Treasurer.*  
 LANGDON S. WARD.

*Recording Secretary.**Auditors.*

Rev. H. A. STIMSON, D.D.

Hon. ARTHUR W. TUFTS.  
 JAMES M. GORDON, Esq.  
 SAMUEL JOHNSON, Esq.

Rev. Dr. Storrs stated that he would accept the responsibilities of the office of President, provided the Board would give approval to the platform laid down in his letter of acceptance two years ago. This was granted by a unanimous and rising vote. A recess was taken until quarter past eight o'clock.

## THURSDAY EVENING.

Vice-President E. W. Blatchford took the chair. After singing, prayer was offered by Major-General O. O. Howard.

The Committee on the Treasurer's Report reported through its chairman, Hon. James White, and the report was accepted.

Rev. E. G. Porter presented the report of the Committee on Missions to India and Ceylon. The report was accepted. Remarks were made by Mr. S. V. Karmarkar, of Bombay.

An address was made by President R. S. Storrs, D.D., LL.D.

A hymn was sung, and the benediction was pronounced by Rt. Rev. Bishop F. D. Huntington. The Board took a recess until to-morrow morning at nine o'clock.

## FRIDAY MORNING.

President R. S. Storrs, D.D., took the chair at nine o'clock. After singing, prayer was offered by Rev. Washington Gladden, D.D.

The journal of yesterday was read. A telegram from the Inter-Seminary Missionary Alliance was read.

The President nominated as the committee of nine to inquire into methods of administration, the following persons:—

Rev. George L. Walker, D.D., Rev. A. H. Quint, D.D., Samuel Johnson, Esq., Elbert B. Monroe, Esq., Rev. George P. Fisher, D.D., John H. Washburn, Esq., Rev. Arthur Little, D.D., Ralph Emerson, Esq., Hon. Royal C. Taft. The committee was appointed by vote.

Rev. A. H. Quint, D.D., offered the following resolution in regard to the resignation of Ezra Farnsworth, Esq., as a member of the Prudential Committee:—

"Upon the voluntary retirement of Ezra Farnsworth, Esq., from his place as a member of the Prudential Committee, made necessary by the state of his health, the Board desires to express its profound appreciation of his able and faithful service of twenty-one continuous years."

The resolution was adopted.

The Committee on Missions to Papal Lands reported through Rev. A. H. Bradford, D.D., and the report was accepted.

The Business Committee reported in regard to the appeal of Mr. F. A. Walter and wife as follows:—

The Business Committee have given careful consideration to the letter of Mr. Fred. A. Walter, for himself and wife, addressed to the Board, under Rule 26 of the Manual, and referred to them. They find that Mr. Walter desired to sever his connection with

the Board, and that he does not wish to return to its service. The officers of the Board express the utmost respect for the Christian character and the eminent service of Mr. Walter under very trying circumstances. It appears upon the face of the papers themselves that the Prudential Committee have acted entirely within the scope of their powers and in conformity with the rules of the Board. The following action is therefore recommended: *Resolved*, That the case be dismissed.

The report was accepted and the resolution adopted.

Rev. S. H. Virgin, D.D., reported in behalf of the Committee on Missions to China. The report was accepted. The following resolutions were offered by the committee, and after remarks by Hon. Chester Holcombe and Rev. W. P. Sprague, of the North China Mission, and Rev. M. L. Stimson, of the Shansi Mission, the resolutions were adopted:—

*Resolved*, That this Board, recognizing with deep gratitude to almighty God the development of its work in North China, and recognizing the fact that a thoroughly educated native ministry is peculiarly essential to the permanent establishment of Christianity in a country where education and literature are held in such high esteem and reverence as is the case in this empire, most heartily approves and endorses the plans of the mission for enlarged educational work at Tung-cho, and requests its Prudential Committee to take the necessary steps for carrying these plans into effect at the earliest possible moment.

The President nominated the following as a committee to nominate new members next year:—

Rev. George R. Leavitt, D.D.; Hon. Frederick Billings, of Vermont; Rev. G. S. F. Savage, D.D., of Illinois; Hon. Elijah Swift, of Wisconsin; Rev. Burdett Hart, D.D., of Connecticut; Homer Merriam, Esq., of Massachusetts; Rev. L. H. Cobb, D.D., of New York; and the committee was appointed by vote.

Addresses were made by the following missionaries and native pastors from mission fields:—

Rev. H. J. Bruce, of the Marathi Mission; Rev. Mr. Filian, pastor of the church in Marsovan, Turkey; Rev. D. C. Greene, D.D., of the Japan Mission; Rev. Mr. Isè, of Tōkyō, Japan; Mr. J. C. Dorward, under appointment to the Zulu Mission; Mr. C. N. Ransom, under appointment to the Zulu Mission.

Letters of excuse for absence were received from the following persons:—

Rev. Messrs. J. K. McLean, Edward H. Merrell, E. G. Beckwith, George Mooar, H. Q. Butterfield, William M. Barbour, F. P. Woodbury, Moses Smith, G. A. Tewksbury, J. W. Hough, E. P. Goodwin, H. S. DeForest, J. S. Hoyt, E. A. Park, Joseph Ward, Noah Porter, George H. White, J. L. Withrow, N. A. Hyde, James Brand, Edward Hawes, and C. R. Palmer; also, from Messrs. James B. Angell, C. T. Hulburt, Benjamin Douglass, Douglass Putnam, J. W. Bradbury, Franklin Carter, John G. Foote, E. P. Flint, S. H. Potter, Charles H. Bull, Philip L. Moen, Frederick Billings, Robert Coit, Frank W. Carpenter, D. Willis James, William H. Rice, Charles T. Russell, George L. Weed.

Prayer was offered by Rev. L. S. Rowland, D.D., of Massachusetts.

Rev. Dr. W. M. Taylor reported from the committee appointed to respond to the salutations of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, received through its delegation on Wednesday. It rejoices in the prosperity of the work which that great Church is carrying on both at home and abroad, gives thanks to God for the brotherly fellowship and coöperation of its agents with our own on every field in which they are together, and prays that the blessing of God may rest on every effort put forth by them for the diffusion of the gospel throughout the world.

Remarks were made by Bishop Hurst, of the Methodist Episcopal Church.

A resolution was offered for the Committee on Turkish Missions, by Mr. G. H. Whitcomb, recognizing the services of our American Minister to the Sublime Porte, as follows : —

*Resolved*, That the thanks of the Board are due and are heartily tendered to the Hon. Oscar F. Straus, late United States Minister in Turkey, for his efficient services in defence of the rights and liberties of American citizens resident within the Turkish Empire.

Rev. Dr. J. G. Johnson, chairman of the Business Committee, reported the following resolutions, which were adopted : —

*Resolved*, That the thanks of the Board are given to Rev. Llewellyn Pratt, D.D., for his sermon, and that a copy be requested for publication.

*Resolved*, That the thanks of the Board be given to the Committee of Arrangements for the ample and admirable provision which they have made for the needs of so large a meeting and for the convenient transaction of business ; to the Broadway Tabernacle Church and the other churches of this city and vicinity for their generous hospitality with which they have received their guests, and to the railroads for the reductions which they have made in their fares.

Rev. S. H. Virgin, D.D., responded in behalf of the churches of New York.

The Minutes to this point were read, and it was voted that these Minutes and those of preceding sessions, as read from day to day, be approved.

The President responded in behalf of the Board to the farewell utterances of Dr. Virgin. A hymn was sung ; prayer was offered by Rev. William M. Taylor, D.D. ; the benediction was pronounced by the President ; and the Board was declared adjourned to meet at Minneapolis, Minnesota, on the first Tuesday of October, 1890.

E. N. PACKARD,

*Assistant Recording Secretary.*



REPORTS OF COMMITTEES ON THE ANNUAL REPORT,  
AND REPORT OF COMMITTEE OF FIFTEEN ON  
ORGANIZATION.

The reports of the committees appointed at the Annual Meeting to consider the several sections of the Annual Report and other papers from the Prudential Committee are here given, as usual, with slight abbreviation.

The Committee on the Treasurer's Report, Hon. James White, Chairman:—

The committee to whom was referred the Treasurer's Report have attended to the duty assigned them and submit the following report:—

The Treasurer placed in our hands various papers, including his account current for the last financial year, trial balance, and a full list of the securities in which the different funds of the Board are invested; also, a report on his accounts, made by a sub-committee of business men, appointed by the Prudential Committee from their own number, as well as the Certificate of the Auditors. He also gave orally such information and explanations at various points as was called for by members of the committee.

The large amounts taken from the Otis and Swett legacies during the year appear to have been expended in accordance with the directions given by the Board at its annual meetings, but it is much to be regretted that it has been necessary to reduce these funds to so large an extent.

Your committee recognize the evidence of suitable method and accuracy in keeping the accounts, and the exercise of care and good judgment in making investments; and they see good reason for the unabated confidence so long and so strongly cherished by the churches and the community in the efficiency of this department of the work of the Board.

The Committee on the Home Department Report, Professor Franklin W. Fisk, D.D., Chairman:—

We note with gratitude that there have been sent to the foreign field the last year twelve ordained missionaries and forty assistant missionaries, in all fifty-two, "a larger number," the report states, "than has been sent out during any one year for over half a century, twenty-two more than the annual average of the last fifteen years."

Your committee notice with pleasure the appointment of the Rev. Charles H. Daniels to the Secretaryship of the Middle District, and of the Rev. A. N. Hitchcock to be Associate Secretary with the Rev. Dr. Humphrey in the District of the Interior States. Your committee are also gratified with the efficient service rendered the Board by the District Secretaries in their respective fields.

The tabulated statements of receipts and the suggestions of the Secretaries seem to us as quite valuable and worthy of careful study. We notice with pleasure that in the District of the Interior the donations exceed those of the preceding year by about \$12,000, which sum includes \$10,000 in special gifts by friends of the Board in Chicago. We are gratified with the success that has attended the earnest labors of the Field Secretary of the Board, Rev. Dr. C. C. Creegan, and approve of the "Missionary Campaigns," "Missionary Field-days," and "Simultaneous Meetings," that, with the hearty coöperation of others, he has successfully carried forward.

The Publications of the Board, in the judgment of your committee, were never more interesting and instructive than they are to-day, and should be carefully read by all the friends of the Board who would be well informed respecting its missions. Your committee note with appreciation the valuable aid rendered our Board by the American Bible Society, the American Tract Society, the Turkish Missions Aid Society, and the Religious Tract Society of London.

Your committee regard it as cause of gratitude to God that the Board received both from donations and legacies (the Otis and Swett bequests excepted) a larger sum than it had received in any former year of its history. Yet it appears that nearly *two fifths* of the donations came from the three Woman's Boards, resulting, it would seem, largely from the method of personal solicitation, which the churches would do well to copy in their general collections for the same object, and it also appears that the advance so urgently proposed at Cleveland has been very inadequately met.

We note with pleasure that the Otis bequest, "set apart for new missions," though drawn upon the last year for work in Africa, China, Japan, and Mexico to the amount of about \$44,000, yet, owing to the sums received for premiums on sales and for dividends and interest, the principal has not been reduced.

It appears that from the Swett legacy, "set apart" by the Board in 1884, "to meet special calls for a brief period of years in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan, and upon the great opportunity in China," was taken the last year, for various missions, the sum of \$82,000, leaving only \$108,000 of the bequest remaining. And though the sum taken from the legacy the last year was less by \$14,000 "than the annual average appropriated from this bequest during the preceding four years," yet we call special attention to the statement of the Prudential Committee that a "comparatively small sum can hereafter be taken from the rapidly diminishing Otis and Swett bequests." They cannot be depended upon in the future for large sums for mission work.

Your committee are in substantial agreement with the financial recommendations of the Prudential Committee for the next year. They ask for an additional \$200,000 to the nearly \$400,000 contributed last year by churches and individuals, including the Woman's Boards—an advance of fifty per cent. From the showing made by your Prudential Committee, it would not seem a formidable undertaking by the constituency of the Board, through their various organizations of churches, Sunday-schools, Societies of Christian Endeavor, and the like, to raise not only this sum, but even the \$800,000 "so imperatively needed." If a forward movement could be made all along the line by all the friends of our Board, each doing his part in the work, the \$1,000,000 toward which we have so long looked, and which we so urgently need for our great missionary enterprises, would soon be obtained.

The "five significant facts" mentioned by the Prudential Committee give, as we think, peculiar emphasis to this urgent call for a large increase of funds. To these facts we ask special attention. Can we not at this Annual Meeting, by the divine blessing, so rise to the height of our great opportunity as to resolve that, God helping us, we will address ourselves as never before to this great work, and rest not till it shall be accomplished? And shall it not also be our earnest prayer that the Prudential Committee may be so ended with wisdom from on high in all their counsels, that all our churches, also divinely led, shall be moved to unite as one man to secure the result sought?

The Committee on Missions to Africa, to which was also referred the special paper from the Prudential Committee, read by Secretary Smith, on "The Evangelization of Africa," Rev. George L. Walker, D.D., Chairman:—

The committee have been gratified to note the indications of substantial progress made in each of the three divisions of this interesting but arduous field of your missionary work. . . . Looking at the needs of these missions alone, and in view of the hopeful character of their work and the opportunity of its large and successful development, your committee can not but feel that a very considerable increase, both of men and of money, is urgently demanded for the reinforcement and strengthening of these missions of the Board.

But the survey of these comparatively narrow fields of labor on African soil was but a small portion of that outlook to which we were called by the reports of yesterday. The paper of Secretary Smith brought before us the needs and the opportunities, not of a few wide-separated localities of missionary endeavor, but the opportunities and needs of a vast continent, as yet largely unexplored, as yet almost wholly ignorant of the light either of civilization or the gospel. It is not the intention of your committee to recapitulate the points of the most cogent and eloquent paper of your Secretary in presenting the claims of Africa to the blessings of evangelization, or the tokens which conspire to indicate that now is an urgent and auspicious time to enter with more vigorous effort upon the vast enterprise. It would indeed be difficult to speak too strongly of the vividness and power with which the needs of this immense realm for missionary endeavor, and the reasons and encouragements for immediate devotement of new endeavor to the undertaking, were presented in a paper which ought to be read and pondered by every household in the constituency of this Board. But without at all attempting to traverse the ground gone over with so clear an eye to the difficulties and the hopes of so great an enterprise, it may suffice to express the conviction left upon the minds of your committee that the work of the evangelization of Africa presents an object of urgent and almost unique appeal to the Christians of the world, and especially of America.

That appeal is special and peculiar in its cogency. It is so because we have in the case of Africa—unlike the case of India, China, Turkey, or almost any other field occupied by our missions, except in very narrow limits—the question of the power of the gospel to deal with vast continental barbarisms. It is peculiar because it involves not the question of the Christianization of immense tribes of savage races over wide territorial regions alone, but the establishing among them of the common relationships of society and of community life. It is peculiar as bringing us in an unusual manner and degree into immediate contact with some of the most powerful hindrances, at once to civilization and Christianity, left yet unconquered in this world—the hindrance occasioned by the power on an excitable, sensuous race of the immense evil, coming through nominally

Christian channels, of the destroying traffic in rum, and the even more horrid curse and wrong of traffic in slaves. It is peculiar as presenting a case when, more than in any other known to missionary endeavor, the claims of a people upon us for the blessings of the gospel are seconded and enforced by the remembrance of the injuries we have done them in the past. It is peculiar, once more, as affording an instance, unlike any belonging to our missionary history hitherto, when we may hope and somewhat confidently believe that we have, by the overruling providence of God, an agency among ourselves in the colored people of our own land destined to become a mighty power for good in the evangelization of their own race in darkness beyond the seas.

For these and for many reasons besides, your committee believes that a case of peculiar exigency and urgency is presented for enlarged endeavors by the Christians of America for the evangelization of Africa; and as one small but important auxiliary step toward this great enterprise, we believe that this country, where slavery has been so recently abolished with such benign results to all our institutions, civil and religious, should take an efficient hand in putting an end to the slave traffic on African shores. We therefore recommend the passing of the following resolution:—

(See Minutes for this resolution.)

#### The Committee on Turkish Missions, Rev. Joseph Cook, Chairman:—

The chief feature of the last year in this field has been a remarkable religious awakening at Aintab. All the three churches in that city have shared in the revival. In August, at their communion services, 538 converts were received to church membership on profession of their faith. Nearly all the students of the college are among the converts. Great congregations listened with the deepest feeling to the fundamental and simple truths of the gospel. The moral changes in the relations of individuals were very striking. "Wrongs were confessed and enmities forgiven," and a sense of God's presence produced a general hush and awe in the hearts and homes of the community. This revival has not been exceeded in results during the whole history of the work of the American Board in the Turkish Empire.

In European Turkey, especially in Bulgaria, the chief danger is said to be the spread of irreligion and infidelity among the upper classes. But in Asiatic Turkey our missionaries are often called on, as never before, to preach evangelical discourses in the Armenian churches. The young college at Harpoot is developing strength and usefulness with highly encouraging rapidity. It reaches already with its instructions an aggregate of 475 persons. Four hundred of these are in the primary departments, and seventy-five in the college proper. The prosperity of the Anatolia College in number of students, elevated standards of scholarship, and religious life will be readily learned from the Rev. Dr. George F. Herrick, the representative of that institution, who is present at this meeting. There continues to be complaint of the censorship of the press by Turkish authorities; but the missionary publications, nevertheless, are growing in usefulness.

The increase of self-supporting and self-propagating churches, now 103 in number in all Turkey with 9,500 members, is one of the chief features of promise, and calls for devout gratitude to providence. In view of the deplorable economical condition of the country, the degree of self-support is quite equal to that of churches at home. The demand for more American as well as more native laborers is very pressing.

The Smyrna station occupies the largest and most populous field of the Turkish missions. It contains the area once covered by the Seven Churches of the Apocalypse. Our work is extending across the Russian frontier. Medical missionaries are urgently asked for in provinces beyond Erzurum. Another form of the necessary enlargement of the Turkish Mission is the Arabic-speaking work now called for at central points, in the southern portion of our present field, at Aleppo, Oorfa, and Mosul. Aleppo, it will be remembered, is ancient Berea, and Oorfa has been regarded as Ur of the Chaldees. It is a matter of peculiar interest that American Christians, as representatives of one of the youngest of nations, are called on to labor in one of the most ancient of religious fields.

#### The Committee on Missions in India and Ceylon, Rev. E. G. Porter, Chairman:—

It is gratifying to observe that in each of the three missions included in this report, many of the familiar and honored names of the fathers are perpetuated in the second and even third generation of sons and daughters who are laboring in the same field, and in the same spirit of wisdom and devotion to Christ. We observe that the various methods and appliances in common use are those which have been developed by long experience and careful study. As these methods commend themselves to those who are most deeply interested in the work, we can only respect the judgment of these brethren, and cooperate with them on the lines of an elaborate policy, which appears indeed as philosophical in its theory as it is practical and successful in its results.



Of all the missions of our Board, that among the Marathis is the oldest. With Bombay as a prominent station, it includes many important cities and towns in the interior of the Presidency.

Its churches and schools of various grades are all flourishing under the constant inspection of the missionary staff, aided by a large force of native assistants. Special notice is taken of the large high school for the children of native Christians in Bombay, under the charge of Mrs. Edward Hume. This was the first school of the kind in India to adopt the plan of coeducation, and it has been in successful operation for twelve years. There are now 150 pupils, with two boarding departments. A new dormitory is much needed. The quality of the work done in this school is seen in the fact that not a single member of the three upper classes is outside of the fold of Christ.

At Ahmednagar our mission college has won for itself such a high place among the government officials that they have increased their grant-in-aid nearly fourfold for a term of five years. The school for girls, under the charge of the Misses Bissell, in their fine new building, is a busy hive of Christian instruction, full of hope and cheer. Five new village churches have been organized during the year in the vicinity of Ahmednagar. Mr. Robert Hume has been especially active in these rural districts, and has circulated a large number of popular Christian tracts in connection with the open-air preaching, in which the native catechists have assisted.

Of the missions included in this report, that of Madura is now the largest and the most in need of reinforcements, the number of missionaries having been reduced by various causes, while the field is ever broadening. One of the characteristic features of this mission is the spirit of fellowship and harmony which has long prevailed among the brethren. Its annual meetings are occasions for the most delightful and unrestrained interchange of social and spiritual sympathies, which are sure to find permanent expression in the vigor with which their work is prosecuted. During the brief absence of Dr. and Mrs. Chester in this country, Miss Root, M.D., treated no less than 20,551 cases. Two hundred and two new members have been added to the churches in this mission, and the native contributions have exceeded those of last year by over a thousand rupees. These Tamil Christians support their own pastors and catechists, and build their own churches for the most part, without calling upon this Board for help. The experiment of sending out unordained evangelists into the surrounding country has been tried two years in this mission, thus supplying a felt want in our old system of work. Seventeen of these evangelists have preached during the year in no less than 4,452 villages.

Itinerary work among the heathen has been pushed by our brethren with many encouraging results. Our Christian boarding schools are a source of great satisfaction and constitute a nursery of character and piety for the church. The Pasmalai College, under Mr. Washburn's excellent administration, with 400 names on its roll and twenty-two new converts, and sixteen Christian workers going out from its walls this year to begin evangelistic labor, may well encourage our hearts.

One of the striking movements of the year in this mission has been a fanatical outburst of opposition, on the part of certain Hindu leaders, in an organized effort against Christianity. From their headquarters at Madras large numbers of anti-Christian tracts are distributed broadcast throughout the Presidency, stirring up the prejudices of Hindus, especially at their great festivals. These efforts resulted in a violent persecution of the native Christians by the heathen mob. Several of the miscreants were arrested, fined, and imprisoned. This outbreak affected the attendance of students at our new high school, which Mr. Jones has taken such pleasure in building, but in no instance has a Christian believer gone back to heathenism. In fact, the whole persecution has served to strengthen the faith and reinvigorate the zeal of our Christians and, as of old, God is causing even the wrath of man to praise him.

It is a pleasure to note the generous contributions to our work given by the British residents in India every year. They are appreciative witnesses of its power and beneficence, and their gifts deserve the thanks of this Board. We may also add, what is never stated in the reports of our missionaries, that they themselves are regular givers in all their local charitable work. Out of their slender salaries many of them give a tenth gladly, and even more, to help the many cases of necessity among their native brethren.

Of the work in the Ceylon Mission we can only say that everything seems to have advanced on the approved and consolidated lines which have become so well known in this older field. We regret that Dr. Hastings felt the need of relief and resigned the presidency of Jaffna College, with which he has been so long and so happily identified. His place has been filled by the appointment of Rev. S. W. Howland, who possesses excellent qualifications for the post. The various educational institutions of this mission are almost wholly independent of help from this Board, being generously supported by government aid and by the Christian community which has gradually grown up in connection with our work. These admirable schools are all feeders to the churches, and are indeed the chief reliance of the missionaries in their hopes for the future spread of Christianity in Ceylon.

The Misses Leitch are still absent on the special errand to which the Lord seems to have called them in England and Scotland, where they have received many urgent invitations, followed by large and continuous gifts in behalf of the endowment of Jaffna College.

The Committee on Missions to China, Rev. S. H. Virgin, D.D., Chairman : —

The friends of missions are to be congratulated at the words of encouragement which the reports under review contain. Everything is hopeful for the salvation of this empire, and imperatively demands the enlargement of the forces engaged in its conquest. The overthrow of idols by a dozen influential families in the Shansi district is full of promise for that hopeful field and its faithful laborers.

In the Hong Kong Mission, our youngest in China, we have this special interest that it was originated by the Chinese Christians of our Pacific coast. Their own association having raised five hundred dollars for such a mission at Hong Kong, from which region most of them had come, requested the American Missionary Association to initiate and take charge of the work. That body referred them to this, which now reports a mission there. Though it is still in its infancy, it has clearly taken root within that soil. With only one missionary, Rev. Mr. Hager, it is encouraging that it has already one station, two out-stations, three native preachers, three teachers, two churches, twenty-three members, and three common schools, with 353 pupils. The imperative need of the mission is reinforcement. There is special importance in strengthening such a position, that those who come through that gateway of the Celestial Empire to run the blockade of our law of restriction may have had a chance to start with some knowledge of our religion. It is also desirable that this mission be so reinforced as to call out the utmost endeavor of our Chinese-American Christians, who are reported to have raised already the sum of \$2,500 for gospel work in China, and who number 1,000 in our Congregational churches of the Pacific slope, with increasing membership elsewhere, some of whom, as have others before them, may return to their native land as Christian workers.

The successful results in nearly every form of mission work in Foochow, and the reception of seventeen new members in the city church, justifies all the expenditure of time, labor, and money, and call loudly for great increase in the means for prosecuting this work. The story of the struggles, defeats, and triumphs in the out-stations is so like that in other fields where our brethren are at work, that in the attitude of the people towards Christianity, and in the difficulty of presenting its truths to their conscience and heart, the Chinese lose all their claim to peculiarity. The unique becomes common. The old problem appears with the same factors—the sinful heart and the need of the power of the Holy Ghost. Your committee emphasize as of rare value the medical work done at Foochow, especially in the hospital for women and children. It opens an attractive feature of Christianity to the people, and has called out the contributions of the Christian Chinese in this land, as likely, in their view, to accomplish much in awakening their fellowmen in this literary, political, and commercial centre of the province to the broad work of the Christian faith, reaching both body and soul, and caring tenderly for women.

Our missionaries are discovering more and more that the intellectual gifts of this much traduced people give them a high rank as a race; that their loyalty to the "Five Human Relations," especially the filial obligation, so emphasized and enforced by Christian teaching, will, when infused with the spirit of Christ, make them doubly earnest in their efforts for the salvation of their people; and that the willing expenditure of from one fifth to one third of their income annually to promote ancestral worship heralds the greatness of their contributions for the kingdom of Christ when loyalty to him shall supplant their present faith. . . .

The report of the North China Mission dwells at length upon the educational needs of the mission. A small day-school for boys, started some twenty-five years ago at Tung-cho, twelve miles out of Peking, has developed into a grammar school and the nucleus of a theological seminary, in which are practically concentrated the entire educational work of the mission for boys and young men. It has been evident for some years that a reorganization of this branch of Christian work upon a higher and broader plane was a necessity. At the recent annual meeting a carefully drawn plan was laid before the mission, and by it unanimously endorsed. It provides in brief for academic, collegiate, and theological courses of study, thoroughly Christian in their character, and calculated to provide for the churches of North China an educated Christian ministry. It is the opinion of your committee that the plans of the North China Mission in this direction should be heartily endorsed, and steps taken by this Board to carry them into immediate execution. The importance of trained ministers and evangelists, especially in a country where education is held in so high esteem as in China, cannot be overestimated. Tung-cho would seem to be the proper place for such institutions of learning, surrounded as it is by a thick network of outlying villages and within easy reach of, yet removed from, the capital of the empire. The men there, possessing scholarly tastes and habits, the educational instinct, and at the same time a love for the field work of evangelization, would seem to be the men for the guidance of such institutions; and to-day would seem to be the time for initiating such a broad system of Christian education.

Your committee accordingly recommend the adoption of the following resolution :—

(See Minutes for the resolution.)



The Committee on the Japan Missions, to which was also referred the special paper from the Prudential Committee, prepared by Secretary Clark, on "Twenty Years in Japan," Prof. George P. Fisher, D.D., Chairman:—

The condensed, instructive remarks of Dr. Clark in his historical paper, and the impressive and even pathetic petition of the Japan Mission, render a special report from your committee almost superfluous. Our mission to Japan is not a mission to a race low in intelligence and degraded, perhaps, by a long period of savage employments or enervating vices. It is not a mission to hardy tribes of barbarians, like the Celts and Teutons who overran the Roman Empire, and whom Christian teachers had to civilize as well as to convert. Nor is it again a mission to a nation civilized in a good measure, to be sure, but hard to be moved from its old ways, and insusceptible to Christian influences. But the Japan Mission is planted in an ancient, civilized, and populous empire, whose inhabitants are full of vivacity, eager to learn, and hospitable to the reception of new ideas. We go to a people which, as Dr. Clark has pointed out, have been intellectually trained by the disciples of Confucius and Buddha, but have come to feel in a great degree the insufficiency of the philosophy and ethics of the past, and to yearn for a new life-giving force. Only a few days ago, a young Japanese student spoke to the chairman of your committee of the striking analogy between the state of the Japanese mind in relation to the gospel, and that intellectual and moral preparation of ancient society which existed prior to the first advent of Christianity. Add to these observations that Japan is now at an interesting and momentous turning-point in its national history; that freedom in the teaching of the gospel has gained a constitutional guaranty; that it has pleased God to open special doors of ingress to American missionaries; that the missionaries of this Board have been successful in a conspicuous and most encouraging degree, and we have an accumulation of motives, the weight of which we cannot overestimate, for listening to the earnest and thrilling appeal which comes to us across the sea from our dear and honored brethren of the Japan Mission.

We recommend to the members and friends of the Board the careful perusal both of Secretary Clark's paper and of the Japan Memorial. The urgency of the case, let it not be forgotten, is in the fact that the harvest is ripe. Now is the golden opportunity. It is evident that among this inquisitive people who are rapidly making themselves familiar with the science and speculation of the Western nations, Christianity will have to do battle with all the foes with whom we have to contend. This is one of the various reasons which make it an imperative necessity that the preachers and teachers who are sent to Japan should be persons in whom native abilities are combined with thorough training and adequate knowledge. No mistake could be more fatal than to despatch upon such an errand incompetent messengers. Consecration of spirit is essential, but that is not the only essential in missionaries to that country, especially at this epoch of national ferment, when old things are passing away and a new social state is in the process of formation. Happily, in our seminaries, the presence of Japanese students and other circumstances have kindled an extraordinary interest in what is there occurring. There is no reason why there should not be an enthusiastic response in the minds of students who are preparing for the ministry to the call of our brethren in the mission, which has reached us in the Memorial.

The Memorial refers by name to the great cities, centres of manufactures and trade, of a busy and various life—cities to which teachers and preachers should be sent. Among the cities of Japan, Tokyo, the capital, is in different ways preëminent. The apostle Paul took care to direct his course to the large prominent cities, but he never rested until he had reached Rome, whither all roads led and whence they all diverged. The greatest captain of modern times, Napoleon, led his armies straight to the capitals of the countries which he aimed to conquer. We recommend that in Tokyo, the seat of the imperial government, where is the National University, and where twenty thousand students of a high grade are pursuing their studies, a station of the mission should be speedily established by the Board. This is not only in accordance with the unanimous judgment of our missionaries in Japan, but also with the cordial desire of the missionaries from other ecclesiastical bodies, who are already at work in that city.

We conclude by submitting to the Board the following resolutions:—  
(See Minutes.)

The Committee on Missions in the Pacific Islands, Rev. F. S. Fitch, Chairman:—

Two distinct fields of labor are considered in this report, the Hawaiian Islands and Micronesia. Dr. Hyde, president of the North Pacific Institute, gives a detailed report of the educational work under his care. The number of students remains about the same as in recent years. Eleven were graduated. The health of the students has been good, and their devotion to study praiseworthy. A course of study similar to that of the English course in Oberlin Theological Seminary has been pursued. Special emphasis has been placed upon the English Bible. Its books have been studied



in detail, analyzed, and made the personal possession of the students by independent investigation. Much attention has been given to the development of personal piety.

A second feature of the work at the Hawaiian Islands is the Chinese mission. The number of Chinese residents is twenty thousand. There is no increase at present which is considered favorable to the development of Christian work among them. A decade has passed since the first Chinese church was organized. There have been connected with this church since the beginning 184 persons, 144 men and 40 women. Of these, seventy first professed their faith in Honolulu. The others have come from the mission churches in California and China.

The distinctively new feature of the year under review is the evangelistic work undertaken by Rev. and Mrs. W. D. Westervelt, late of Denver, Colorado. They are now busy learning the language and studying the condition and needs of the people. They have received a cordial welcome from the local committee, who have the direction of this work, and from the pastors and churches. If we find a place in our Eastern states for evangelists, it need not surprise nor discourage us that there has been felt to be urgent need in the Hawaiian Islands for such work.

The second division of our report has to do with the Micronesian Mission. This consists of 3 stations, 47 out-stations, 7 American missionaries, 13 assistant missionaries (one a physician), 6 Hawaiian missionaries, 15 native pastors, 61 native preachers and teachers, 47 churches, 4,509 members (613 were received on confession this year), 4 training schools, with 114 pupils, 3 girls' boarding schools, with 79 pupils, 43 common schools, with 2,422 pupils; native contributions, \$2,035.30.

The *Morning Star* made its annual voyage within eight months, all the groups being visited and some new points reached in the Marshall Islands. Dr. Pease thus sums up the work: "The work was never so encouraging as now. The churches are all apparently stronger, and except where interfered with by foreigners have made a healthy gain in membership. The German occupation of these islands, while not interfering directly with missionary work, still proves an annoyance in several ways. The work on Ponape has recovered from the disturbances of two years ago with wonderful promptness and completeness. The churches and schools are all open and resorted to as freely as before."

The least satisfactory part of the work in Micronesia is that of the central Carolines. The death of Mr. Logan and the return of Mrs. Logan to this country left this part of the field in the care of laborers scarcely in command of the language and almost without experience in Christian work. The training school is much diminished, and the girls' school discontinued. The recent return of Mrs. Logan to this field, leaving her children in this country, gives us hope that all that has been lost will soon be more than regained, and that the rare heroism and consecration thus manifested will strengthen the foreign work and have a marked influence at home among the wide circle of those who count her as a friend.

In the opinion of the committee there should be at no distant day increased facilities of communication with these western islands, either by increased steam-power of the *Morning Star*, which is able now to make only one trip a year, or by some other means.

We desire to put on record our appreciation of the economy with which this mission is conducted, the relatively large gifts of the natives, and the large results for labor expended. "Surely the isles waited for Him."

The Committee on Missions in Papal Lands, Rev. A. H. Bradford, D.D., Chairman:—

The report of the missionaries in Mexico is very hopeful. They are reaping in the fields in which they have sown. The only special appeal made by the workers in the missions is that which comes from Northern Mexico for an efficient native agency. The men are ready and a fund is needed for their support. The request of these tireless servants of the Master is so modest that there can hardly be doubt but what the Board will speedily be able to respond to the appeal with the needed aid.

With our small missionary force in Spain and Austria, one missionary and his assistant in each country, with such native helpers and evangelists as each man can gather around him, it is a matter of grateful surprise that so much has been accomplished and that so important and promising an opening for the gospel has been secured.

The Missions in Papal Lands are attended with difficulties which call for peculiar patience and wisdom in their treatment. Our brethren are compelled to exercise great caution in their methods, and a strict regard to national and local regulations, even when they are unjust and proscriptive.

There is emphatic need of missions to Papal lands. The condition of the people in Spain, Austria, and Mexico is not much, if any, higher than that in Japan, China, or India. They are ignorant, superstitious, and terribly sensual. The men have largely renounced all religion, and the women who are loyal to the Church are the dupes of the priests. If the gospel is to be preached to every

creature, these people cannot be overlooked. If the end of that preaching is the salvation of the souls of men in the life to come, these people are as needy as any other; and if we have caught sight of the fact that Christianity is not only to save man in some region beyond the grave, but also to ennoble, beautify, and make worthy his life on the earth and in society, then the appeal to all who believe that the message of the Christ is good news is constant and imperative.

As we survey these fields of missionary service, we are impressed with the fact that the call to enter Mexico and possess it in the interests of a large and catholic spiritual life is peculiarly impressive. Railroads connect New York with Mexico City. She is our nearest neighbor on the south. What she is our southern borders must be also. If Mexico is the home of outlawry and of loose and abandoned people, then our own territory contiguous to it will have the same character. More than ever before will the nation south of ours influence us, and never before was it possible for our people to send their influences, so benign and so potent, as to-day. Your committee are convinced that Mexico as a mission field has peculiar claims on American Christians, and therefore beg for it the especial consideration of this Board.

We cannot close this report without bearing our witness to the tireless fidelity and consecration of all the missionaries and assistants working in Papal lands. In many respects those in Spain and Austria and Mexico have a harder lot than those in China and Japan. They have never faltered in the task they have undertaken. All honor to them from those whom they are representing. No more gifted or consecrated men and women are doing the Master's work either at home or abroad.

The Committee on the Special Paper from the Prudential Committee, read by Secretary Alden, on "The Place Occupied in Missionary Work by Prayer," Rev. M. Burnham, D.D., Chairman:—

The paper needs no commendation by the committee. It commends *itself*. No one who heard it can fail to feel its power. Let us say in few words:—

1. The spirit of the paper is in accord with the spirit of missions. They were begun in prayer; they have continued in prayer; they will continue in prayer. This paper was manifestly itself prepared and given in the spirit of prayer.

2. The plan of the paper is unique, and one that could not fail to interest.

3. The facts gathered up and presented are in themselves a history of the inner life of hope and faith and struggle and victory in several of our mission fields, by noble men and women whom the Church delights to honor. Those testimonies will be read and re-read by hundreds who will henceforth better appreciate the need of joining prayer at home and in the churches with these workers for God at the front. These men and women wrote out of full hearts.

4. The suggestions offered or inferences drawn are these: (1) "Our missionary opportunity is literally unlimited." The Board could expend \$1,000,000. "Only the consecrated money and the consecrated messengers and consecrated prayer must go together." (2) "The great opportunity suggests the great *need*." "There was probably never a time when the difficulties which spring up in connection with the prosecution of the missionary work were more clearly discerned than they are to-day." "It is no holiday work." (3) "The need suggests the critical emergency of the hour and the possibility of a great deliverance." "The crisis is the crisis of a generation, a double crisis:—(a) The crisis of the perishing millions, asking during that generation for the Bread of life. (b) The crisis of the believing people of God during the same generation who are under orders to proclaim the good tidings immediately, to the extent of their ability, throughout the entire world."

These are ringing words. Your committee are unanimous in saying that these testimonies from missionary brethren ought to be thoughtfully considered. The paper is timely. It meets a felt need of the hour. It is timely for the Board, for the churches, for missionaries. The query should be pressed, Is prayer brought to the front as "the vital power," the mainspring of missionary effort? Are we not prone to hold the so-called secular aspects of the work separate from the spiritual? These are days of pressure, of rapid transit, of steam, of electricity, of vast and growing business enterprises and wealth. We are liable to forget the spiritual. We are liable to trust the material, and forget that the power, and the only power, that is vital is the power of God in spiritual life.

In our very missionary enterprises, too,—with nations born in a day and continents opening everywhere to the power of the gospel,—we are tempted to accept the stir and bustle and activity for the deeper power of God by his Spirit; we fall short of the real need.

The committee are unanimous, as they urge the reading of the paper upon the churches, in seeking also to cultivate, by commending it, a new sense of responsibility in us as American Christians. Our missionaries ought to be upheld by prayer.



The Committee of Fifteen appointed at the Annual Meeting of 1888 to consider questions relating to the Organization of the Board, Rev. A. J. F. Behrends, D.D., Chairman:—

Your committee began its work as a committee of inquiry. They deemed it their main task, under your instructions, to discover whether any dissatisfaction existed among the Congregational churches with the present method of electing corporate members, how pronounced and widespread was such dissatisfaction, if any, and to elicit the method which would command general and hearty approval. In pursuance of this aim, 1,397 circulars were sent to as many churches, being all on our list which had contributed each during the year 1888 not less than twenty-five dollars into the treasury of the American Board. In addition 158 circulars were sent to corporate members not included in the more general distribution, and 38 circulars were sent to professors in our theological seminaries. The total number of replies received was 570, of which 482 were from pastors of churches or church clerks, 73 from corporate members, and 15 from theological professors.

Of these replies, 325 favored some change, of which number 292 were from pastors or church clerks, 27 from corporate members, and 6 from theological professors. The number of replies opposing any change was 206, of which 151 were from pastors or church clerks, 46 from corporate members, and 9 from theological professors. Thirty-nine replies were received in which no opinion was expressed, all of them from pastors. It was also the common experience of all those who solicited responses and tabulated the results, that the great majority of the prominent churches, whose gifts have been most numerous and generous, maintained a strange and silent reserve. To over 1,000 of the circulars no answers were received, and this silent constituency was composed of 915 churches, 85 corporate members, and 23 theological professors. Only 325 out of 1,593 favored any change, less than one fifth of those whose judgment was solicited. Little more than one third made any response whatever. It is difficult to class the 1,023 who paid no attention to the circular.

The correspondence also brought to light an unusual variety of judgment, indicative of a certain degree of mental bewilderment, of hasty judgment, and a consequent uncertainty and indefiniteness of opinion. Many favor a change because they think that others want it, while they doubt whether any change would result in any improvement. There are so many of these doubtful and qualified supporters of a change, that if their votes were counted separately, the majority would appear on the side of the opposition. Some demand change on theoretical grounds, declaring that the present method is thoroughly uncongregational and vicious, the very worst that could have been devised; while others urge it on the ground of pure expediency, declaring the present method to be theoretically defensible, and for purposes of practical efficiency the very best possible. The latter is the judgment of very many business men. So far as professors in theological seminaries have expressed any opinion, six tell us that the present method is plainly uncongregational, and nine insist that it is the only conceivable one vitally accordant with Congregational polity. No less than thirty substitutes are suggested. Some favor election, as well as nomination, by the churches or the conferences, which cannot be done under the present charter. Of those who favor nomination simply, with electoral power remaining in the Board, some advise that no corporate members shall be elected except upon such nomination by churches or conferences, others recommend that one third, one half, or two thirds of such elections shall be from such lists of nomination. Many emphasize the wisdom of limiting corporate membership to a term of years not longer than five, and of dropping from the roll the names of such pastors as withdraw into communions whose churches do not make the American Board their organ and agent. Nor is there any agreement as to the body or bodies by which the nominations shall be made. A few suggest that this duty be assigned to the National Council, others that special conventions be summoned for the purpose, others that the state conferences be charged with the matter, others that the right belongs to the local conferences, while some insist that some new way, of which no hint is given, must be invented by which every local church shall be separately represented in the corporate membership of the Board.

This plain statement of fact shows that the time has not come for inaugurating any radical revolution. Indifference and perplexity must first be overcome by wider and more thoroughgoing discussion, and there must be more general agreement among the advocates of a change, both as to its form and extent, and as to the principles upon which such change should be made. Whatever is done, principle and not compromise must determine our judgment. It is clear to your committee that, as far as they have been able to study the situation, the moment of crystallization has not yet come; and it is the part of wisdom to stay where we are until we know what is wanted, and until we are sure that we are going to have something better. We are consequently unprepared to recommend any change at present in the methods of election to corporate membership.

Your committee was also instructed to consider what measures, if any, could be taken to secure a closer relation between the American Board and the churches. We unanimously agreed in making



a single and simple recommendation. We recommend that the President and Vice-President of the Board be made *ex officio* members of the Prudential Committee, and that by-law eleven be amended accordingly. The following resolution is herewith submitted to the Board for its action:—

*Resolved*, That by-law eleven (page 8) be amended by striking out the word "of" next following the words "Prudential Committee," and inserting in place thereof the words, "consisting of the President, Vice-President, and," and by inserting the word "other" after the word "ten," so that the sentence will read as follows: "A Prudential Committee, consisting of the President, Vice-President, and ten other persons."

Your committee was not instructed to report at this Annual Meeting. It was understood that they might require more time than a year could give them, in order to secure the mature judgment of the churches contributing to this Board, especially on the question of methods of election to corporate membership. They expect to prosecute their inquiries to a definite and satisfactory conclusion, unless the Board shall deem it needless further to pursue the subject.









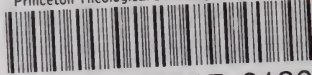
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